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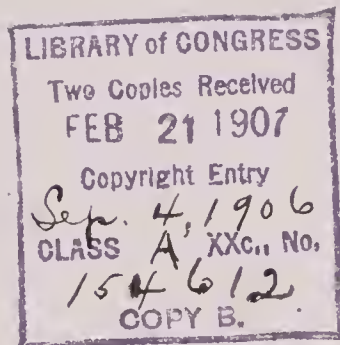
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THE GROWTH OF INSTINCT INTO LOVE

THERE is a provision of nature by which all young things are more or less loved and cared for. It may be the instinct of self-preservation that moves Mother Nature to such careful forethought, for without such love and care they must inevitably perish, and, of course, the race must perish with them. The importance of this instinct is so great that it is active even in the vegetable world, causing the mother-plant to cradle her baby wisely and well, and to put forth her best efforts to attain this end. In fact, the study of botany bewilders him who reflects that each plant struggles against wind, weather, and insect foe, and goes through its delicate and complex process of growth, all, apparently, that more plants like itself may live; yet no individual pleasure seems to be derived from this ceaseless striving. Many plants and many animals die after providing for successors, and all produce more abundantly than seems at all consistent with the principles of a sound economy. It is as if there were, in addition to the Darwinian struggle for life, and the struggle for the life of others noted by Drummond, a struggle for the life of the world—or perhaps it is that each creature struggles for its own life and for the multiples of its own life, not in order to serve its own happiness, for itself often suffers, but in order that it may add something to the world. It lives as if its chief object were to give to the world the best it knew, itself.



This motive, which works so unconsciously but so perfectly in the ranks of being below man, seems in man to have come somewhat to a halt. We do not provide for the well-being of our offspring with anything like the thoroughness, the perfect adaptation of the means to the end, of the plant or lower animal. The truth is, of course, that once consciousness is born, it must be developed to the level of the other faculties. Man can no longer move unthinkingly with the perfection of the unconscious or less conscious creatures. His intellect hampers him. As the sense of touch is never so keen in a seeing child as in a blind one, so our other faculties, when reinforced by the presence of a new one, seem to wait upon its development, and to pause. Some such provision as this would seem necessary for a harmonious growth. The conscious human being must learn to give consciously of himself—that is, must

learn consciously to love — before he can approach anything like the perfection of action of those lower creatures whose obedience to law is unhampered by the need of conscious recognition of it.

In many ways we have learned to do this. The history of civilization is the history of our efforts to learn more and more of these laws. Doubtless the slow growth of our recognition of the claims of the child upon us has been due to the slow growth of our knowledge of our own nature and necessities. In the main we have treated our children as well as we have treated ourselves. Nevertheless, the next step is to become more conscious of ourselves in this relation,—a step that is already being taken. All over the civilized world there is making itself evident an altogether new and more intense interest in children and their needs. Only a few years ago, any person sound enough of intellect to remain outside an asylum felt himself capable of generalizing on two subjects, the nature of women and the right way to train children. Now we have college professors and scientific experts willing to investigate before they generalize.

Therefore it would seem to be in keeping with the movement of the age for parents to examine into this love they are so sure they bear for their children, and to find out how valuable it is and how far it may be rationally improved. For it may be doubted if that is love in a human sense which is merely the survival of the animal instinct. Of course this instinct must survive and prove its divinity by its immortality; it must be the foundation for the loftier structure to come; but this animal affection, crippled as it is in a human being, and in him below the animal level, is not enough to deserve the great name of love. In the lower grades of existence, we call sensibility that which permits an oyster to close its shell on the approach of a foreign body, but no human being would be considered possessed of sensibility who had attained to only a like mental altitude. Love, to be love, must be in proportion to the rest of the nature experiencing that emotion. A fish that should abandon its eggs would not be unloving, but a hen would. That animal which obeys instinct perfectly is loving; not so the human being. In the first place, the human being never does obey instinct perfectly; the voice of consciousness is too loud, and too often overwhelms it. In the second place, even if instinct could work perfectly without the willing coöperation of consciousness, it would not be enough. A conscious being, such as the child is, needs conscious love. Its most precious possession, consciousness, must be consciously nourished.

The fact that much that now goes under the name of love is mere survival of animal instinct, may be inferred from a thousand and one circumstances of daily life. One sees children petted and caressed in leisure moments, scolded and thrust roughly aside in others. A baby

crying in the night is shaken and slapped; and on every excursion train, every Sunday electric car, gayly dressed children may be seen starting forth happily and returning in tears, while the tired mother scolds, the tired father threatens a whipping, and the tired passengers sulk in disgust at the disturbance. I have seen a mother dog, worn with the care of her puppies, show more patience and justice,—and more sense, for she would not have taken them for a jaunt so far beyond their strength; and she never cuffed them for whining.

Every observant person can cite cases without number in which a sensible human love would have saved children not only such discomfort as this but positive mental and bodily anguish. Nor is bodily cruelty the worst—indeed, it is probably the least—sin for which we have to answer. For children are rarely struck so hard as to cripple them, but they are often and often scolded to the crippling of their souls. In our public schools, this treatment has no other check than the native inclination of the teacher. Children are spoken to with sarcasm that withers up the very fibers of their newly opening hearts. On hot days—and our schools open so early and stay open so late that there are many hot days—the nervous strain of the teacher too often vents itself in sharp words to the sixty helpless little ones to whom she is mother for five hours a day. Do you think this is no cruelty, that it has no crippling effect upon the tender minds groping to form ideas of justice and forbearance, and finding on every side intolerance and impatience? It is, perhaps, because our own young minds were so crippled that we are so indifferent to these things.

Not long ago, on a hot, murky day, when it was an effort merely to live, one mother, whose love was a conscious incentive to right action, went to visit the school which her little boy attended. For three hours she stayed there, so uncomfortable that it required all of her self-control to endure it; and in all of that time not five minutes passed without the sound of the teacher's scolding. The lash of her tongue was constantly cracking through the heavy air, and the boys and girls never knew where it was going to strike.

"You see," explained the little boy whose mother shared his torture during those three hours, "Miss —— doesn't know when a feller tries to do right and when he doesn't, and so he gets kinder discouraged." Poor love! Five hours a day for a year under that sort of discouragement! Will not his mother need all her conscious love to offset this unconscious cruelty?

Nor is this an exceptional case. We all know that scolding is as common as daylight, and that the cry of a little child on the public street attracts almost no attention unless it be very piercing. We scold our children ourselves, the very best of us, and try to make it up with a hug.

And because we like to press the dear, little, warm, soft bodies to us; because the touch of the flower-like fingers is welcome upon our cheeks; because our lips crave to touch those perfumed ones, so far fresher than the freshest maiden's—we say we love, and that our love has made up for our momentary injustice. Made up! Why? Because in return for our cruelty we have asked for kindness, for love's delights? Do we kiss our children at once when they have been disagreeable to us? Do we kiss and make up with our friends when they have been unjust, without waiting for an apology? If we do, we think ourselves, not our friends, very magnanimous.

It is no sign of love at all to want to kiss a child. It is no more than to want to smell a rose or to listen to beautiful music. It is just a delight, that is all, and we can be as selfish and inconsiderate in claiming this delight as in claiming any other. Yet this impulse is so often mistaken for love! There was a young mother once who shook her baby awake when it fell asleep in her lap; shook it tenderly awake, that it might play with her.

Ah! When the little bundle of humanity is put first into the mother's arms, is there one—from the highest to the humblest—who does not feel a rush of mighty tenderness, an overwhelming awe fall upon her spirit, well-nigh blinding and crushing it? But presently, after the still, white month, as Marion Harland calls it, there is the old routine to be attended to, the three meals a day, the everlasting cleaning and mending, the gossipy chats with neighbors, the baby's own physical necessities—and this heaven of motherhood into which a glimpse was had is closed, and the every-day world fills the view. Almost the only mothers who say warmly that the rapture of motherhood outweighs its cares are the mothers of dead babies.

Fathers, too, after the first pride, how surprised and indignant they are that this little intruder dares to interrupt their night's sleep, to make confusion at the dinner-table, and to absorb so much of the wife's time! If, when the babies are little, their beauty and charm outweigh their inconvenience, how rarely do fathers remember to be tender—or, better yet, just—to the growing, awkward boy! Perhaps it is like hazing at college, kept up because the boy who has been hazed wants to haze some other fellow in his turn; so these fathers, who have themselves been treated none too gently during the hobbledehoy period, take it out on their defenseless sons.

Is it love that brings children into the world without wishing to—accidentally? that conjures young spirits from the vasty deep of oblivion, compels them to wear a more or less imperfect body, and to submit to more or less inadequate and irksome discipline? Is it love that dresses children not with regard to their comfort and well-being, but to

one's own pride before the neighbors? that feeds them either a limited diet to suit one's convenience and one's half-looked-into dietetic ideas, or else everything cried for, to ease one's ears? Is it love that sends children to school with a sigh of relief, that never goes with them to investigate their treatment and to unify the work of the home and the school? Is it love that disciplines children to obey because of fear of punishment; to obey, not because one is worthy to be obeyed and one's commands always reasonable, but because the child is unfortunate enough to have one for a mother? Is it love that shows off domestic discipline before strangers, justifying oneself at the expense of the shrinking child? Is it love that aims to make the child first as little inconvenient as possible, and secondly, as good as is consistent with this aim? Is it love that recognizes punishment as the only means of preventing sin, that refuses to give serious thought to the best method of punishment, but rings the changes day after day on whippings, and puttings to bed, and the withholding of pleasures? Is it love, in short, that undertakes to rear an immortal soul without attempting any special preparation for the task? Is it love that is at once so sure of itself and so unaware of its own shortcomings?

It is not the nature of love to be unaware of its shortcomings, especially when those shortcomings hurt the object beloved; this is the nature of selfishness, which delights to disguise itself as love. And in the love of parents there is this special temptation to selfishness, that the children are but another and a multiplied self, a self whom it is right to love, and from whom it is right to exact return. All the hideousness of self-love is transformed to beauty when a child is the self to be loved; and so one never suspects that the love of the original parent self may mingle with and pervert that other true love. One is not looking for the evil and it grows and passes for a virtue.

If nowhere else in the world there were plain evidences of an immortal Being whose love is desirous that righteousness and blessedness should come upon his children, it might be seen here in the exquisite design by which men and women when they become parents are lured out of selfishness by such easy and gracious ways. It is a joy to love the little ones intrusted to our care, a joy before which the joy of self-love pales. We are wooed along the upward path by the tenderest beguilements, and our path is strewn with flowers of the most delicious beauty—flowers of gentleness and praise, and trust, and devotion—strewn by tiny hands whose preciousness adds to these already precious gifts. We suffer ourselves to be led along, with many groans and sighs, and taking great credit to ourselves; we are led along dolefully because we move in darkness. We feel the upward trend of the path; we smell the flowers we crush under foot; we guess that the little hands we clasp are angel

hands held out for our deliverance, but we do not see it with our eyes; we are not sure.

This because we have not come to know, as Swedenborg has so magnificently told us, that Love and Wisdom are one, and that love is not love without wisdom. When our love is wise love it will never cripple nor injure; it will never wound where it meant to heal; it will never fail to uplift. Those mothers who mourn errant sons and daughters were loving, — often blindly loving and indulgent, — but will one of them say that the tragedy which has blighted her life might not have been averted if she had been as wise as loving? Although it seems to us impossible that these dainty creatures whom we cherish should ever become anything else than the sweetest and noblest of men and women, dare we hope it if we give them no better training and no better inheritance than that which has left us, and all around us, the half-grown, half-beautiful, maimed, and insufficient creatures which we perceive ourselves to be? We cannot improve upon the warmth of love which surrounded our own childhood; we can only make it wiser, and so brighter — a joy, not a burden, a light shining for ourselves and for others.

Neither are we merely to pray for this wisdom — we are to work for it. As Emerson says, we can then “see prayer in all action”; in the act of studying child-nature and our own nature, and their common relation to the divine nature; in the act of learning to look and listen, not being too sure that we already have looked and listened enough. To us, in this attitude, comes the sure answer of prayer, that love and wisdom which is waiting for our readiness, and which, like the air which always rushes to fill a vacuum, is sure to fill an open and willing mind.

CONFLICTING DUTIES

FOR all the increase in the number of divorces obtained during the last quarter of a century, which our statisticians show us, so discouragingly, the unwearied optimist may be permitted to hope that the ideal of marital happiness has also grown. He may even go so far as to feel that the increase in divorces itself proves his position, for if, as one writer would have us believe, discontent is a virtue, the necessary forerunner of better things, there is no ground for discouragement in the fact that so many people exercise this virtue in regard to matrimony. Once upon a time a wife would put up with almost anything rather than part with that husband who was her only shield and buckler, however battered, against the gibing outside world. Now that this outside world has ceased to be so unkind to her she is no longer loath to go forth. As she is becoming more and more able to support herself if put to it, it

takes less and less to put her to it. Once she would have endured privately, every horror, rather than dare the public horror of the divorce court. Now the prospect of a comparatively free world beyond this passage of fire makes her dare. Men, too, are more ready to break home ties and to form other legitimate ones—which, as far as it goes, is an improvement upon those ties which used to be even more usual than now. The threat that he will go elsewhere, he has held over the head of his timorous wife for centuries, and she is just awakening to the fact that if he does go, she is offered an admirable opportunity to escape from his often unpleasant companionship.

Our optimist in taking this view would, of course, lay himself open to the severe strictures of the moralist, but his reply might be that he did not intend to encourage facility of divorce, but simply to draw a hopeful moral from a rather forbidding array of facts. It is evident, he might insist, that an ideal is likely to make the failure to achieve it intolerable in proportion to the vividness with which it is held. To the South Sea Islander the drum and whistle are glorious instruments, and sufficient, but a music-lover of to-day, and of America, needs a mighty orchestra, and would be restive, indeed, if restricted to South Sea Island music. So the man and woman of to-day, with increasingly complex natures, increasingly vivid perceptions of the conditions necessary to a right development, are increasingly discontented when they fail to achieve these conditions.

It is not so long since the ideal of conjugal companionship was that the wife should cook the food, clean the house, take care of the children, and not interfere with the man,—comfort him, of course, when in trouble, devote herself to him should he be sick, but on no account advise him against his wish. In poetry, she has been called his guardian angel, and her advice has been supposed to be efficacious to keep him in the paths of virtue; but in real life this course has seldom proved practicable; and even when practicable not productive of the highest felicity. There is nothing which the average man resents more fiercely than that wifely attitude which he names “setting herself up.” Probably the conscientious effort of good women to live up to the guardian-angel ideal has been an agent in producing a large proportion of that regrettable list of divorces.

It is difficult always to define an ideal, which is too heavenly a visitant to be easily caged in words, but it is especially difficult to define it when in process of formation. Hints of it, language which, as Matthew Arnold puts it, is thrown out at an ideal too large to be grasped, are all that can be hoped for, and its shadowy form must be seen with the eye of



faith — which is the eye of inner experience — or it means nothing. The new ideal is the ideal of companionship in the marriage bond, of differences and similarities constantly interchanging and preventing monotony, as concord and discord mingle to make the large music of a symphony; melody has no discord, and the primitive ideal of wedded bliss was melodic; the old poets gave us either a perfect woman with a nondescript man as a supporting accompaniment, or an heroic man with a vaguely lovely woman as an *obligato*. To-day we are getting at some conception of what magnificent music may be made when human lives interchange their differences as well as their likenesses.

It was some such conception as this that led the daughter of a wealthy Chicagoan to enter the Art Institute during the days of her engagement, to learn to draw, that she might illustrate her husband's work. He was a lecturer on biology. Instead of spending their courtship in emotional inanities they spent it in scientific experimenting; and biology is not dry to them; it is truly the science of life. A great work on the brain, by a great specialist, is illustrated by his American wife, who made the dissections and the drawings in a manner as admirable as that of his own work. Mrs. John Stuart Mill inspired her husband to his noblest efforts, as witness this public tribute in the dedication of his great work on "Liberty": —

"To the beloved and deplored memory of her who was the inspirer, and in part the author, of all that is best in my writings,—the friend and wife whose exalted sense of truth and right was my strongest incitement, and whose approbation my chief reward,—I dedicate this volume. Like all that I have written for many years, it belongs as much to her as to me; . . . were I but capable of interpreting to the world one-half the great thoughts and noble feelings which are buried in her grave, I should be the medium of a greater benefit to it than is ever likely to arise from anything that I can write, unprompted and unassisted by her all but unrivaled wisdom."

Of twin birth with this ideal is that of the new motherhood; yet twins as they are, they sometimes struggle for supremacy, and rare is the woman who is just to both. The kindergarten has been showing us during these many years what an ideal mother should be. No longer do we think her admirable who spends hours upon the baby's frocks and but minutes on his mind. No longer is the food question first and the moral one second. No longer is her physical duty done when she bears him and clothes and feeds him. Even as to his body, she must study his food and his clothes, give intelligent oversight to his hours of play and of work, and watch for sanitary dangers with a scientific eye.

As to his mind, she is beginning to discover that the public schools do not lift from her all burden of responsibility. She is beginning to

know that she is responsible for the schools, and that if they cripple her child's intellectual growth, she is as much to blame as if she had crippled him with her own hand. She is beginning to find that an hour in Sunday School on Sunday, in the care of untrained teachers, and a little prayer at night, with a spanking for all unpleasant actions, from a sin to an awkwardness, is not all that is expected from her in the way of moral and spiritual training. She is even showing faint signs of a lack of confidence in the old-fashioned "good-talking-to" as a sovereign remedy for all ills, though, if the humorists are to be believed, this faith will depart from her last of all. She is growing into a perception of the truth so beautifully voiced by Mrs. Stetson:—

"That the new children of the newer day
Need more than any single heart can give,
More than is known to any single mind,
More than is found in any single house,
And need it from the day they see the light."

But, alas for poor human nature! How is one woman to hold both these great ideals,—to hold them under her heart, and fill them with the best of herself, transforming her very selfhood into unselfishness; and finally to bring them forth to life, to be forces in action?

There is not such a thing as a good wife for a bad man—paradoxically enough, a good wife is a bad one for him. Her virtue does not understand him, does not enlighten her as to the best method of dealing with him. He resents her superiority and, feeling instinctively that they ought to be equals, endeavors to draw her down to his level—which makes him guilty of one more sin. Her very excellencies are temptations to him. Her sufferings are an offense and fruitless of good results. He'll show her that sniveling or sulking won't work with him! The good wife for such a man is one who knows him, who lives on his plane, but who is, perhaps, a very little step in advance, so little that he can get even with her once in a while and so preserve his self-respect. The woman who is so unfortunate as to be united to a bad man has to be content to be a good woman, without attempting to be a good wife. She has to rid herself once and for all of the erroneous belief that she can make a good man out of a bad one. No one can but God—and even God cannot do so against the man's own wish; at any rate he never does.

Here is where the conflict of ideals comes in: A woman whose husband is not all that is to be desired is continually fearing lest she may be responsible for some of his shortcomings; and in her anxiety, she often pays too little attention to the children, for whose shortcomings she is responsible. The woman whose husband is irreproachable often has the same problem to solve, for, alive to the new ideal of wifedom she wants

to be a true companion, to keep abreast of him intellectually, never to let him feel that she is lacking in response to his most searching demands. It is next to impossible to accomplish this and to accomplish an equally complete motherhood. Which shall she do?



If she gives herself too completely to the children how many delightful hours of companionship must John be compelled to forego! The club looms upon her imagination as an enemy to the home. He is working hard; who is to rest and cheer him, to keep him from sinking into a mere man of business? He is a professional man, a reformer, an artist, an enthusiast; who is to spur his failing courage, who to keep alive his faith in human nature—his faith in divine nature? In the struggle with the world it is too likely to be lost; she who promised at the altar to love and

honor him must keep him worthy of honor. This is her ideal,—noble, but impossible.

That man or that woman who, being a parent, shirks the responsibilities involved, is not worthy of honor, and no effort of another will make him so. If it be true that a mother's duty does not stop with bringing the child into the world, then neither does a father's stop with providing the necessary money for his maintenance, and the woman who confirms her husband in the belief that it does, thereby helps to limit him. While it is not her duty to reform him, it is manifestly right that her deeper maternal instinct should arouse his more latent paternal feeling. Far from sacrificing the children to him, she should encourage him to join her in her life with them. He is not generally unwilling; with a little tact, and, most of all, with a quiet devotion to duty as an example, the average man may become a very good father, greatly to his advantage and that of the children. If, however, years of selfish living, the low ideal of fatherhood which obtains with his sex, makes him an indifferent parent, what is the conscientious wife to do?

She is to be as good a mother as she can be without his help. What? Are the children whom he has called into the world, that she has consented to bear, to go half cared for because of the arrested development of their father? If this wrong has been done them, that, with both parents living they are half orphaned, shall she add to it complete orphanage by taking away their mother? She is not responsible for her husband's inadequacy, except in so far as she encourages and pets it and covers it over,—in so far as she joins in it herself,—but she is responsible for the children's. Her duty it is, if her husband fails, to

make it up to them by being, as nearly as she can, both father and mother.

Her husband is an adult human being, her helpmeet and equal, not her charge. His destinies are in his own hands, and she cannot take them from him if she would. He must make or mar himself. Her duty ends when she has seen to it that she does not leave him neglected because of self-indulgence or indifference, but only in order to attend to other duties which he ought to share, and which, if he neglects them, devolve the more heavily upon her. The children are in her hands a sacred trust. They are helpless, he is not. She can make or mar them, if not him. There are several of them, one of him. They mean the future of the race, he the present, rapidly lapsing into the past. She is responsible for their very existence; she is not responsible for his. If any woman has to choose where to place the weight of her devotion, on husband or children, in the name of all that is just and wise let her give it to the children.

In the name of all that is wise, because it is the best thing that she can do for her husband's own sake. What will be his future if his children grow up to be unsatisfactory men and women? To insure the comfort and joy of to-day, shall she run the risk of making his latter days miserable? If, when old age comes upon him, he has a hearth full of young, smiling companions of whom he is as proud as if he had done it all himself, will he not bless and love her who sits a queen among them? And if her steadfast devotion to duty should awaken in him in his earlier manhood some vision of what true fatherhood means, for what a heavenly blessing may he not thank her!

Fatherhood! The name is almost unknown except as it is applied to the Divine Being, yet in it is the key to a knowledge of that being. Human fatherhood is its image on earth, together with motherhood. That child who knows not its meaning gropes longer for the near love of God. That man who knows it in its depths knows God, and if by his side is a woman who shares that most beautiful knowledge through her rich motherhood, blessed is their union — a marriage indeed.

PREPARATION FOR MOTHERHOOD

ALTHOUGH most of us do not begin to prepare for motherhood until we are already mothers, the importance of some sort of preparation is nevertheless recognized. We see it almost too late, and with useless regret look back at the wasted years of young girlhood and womanhood. Nor would the regret be altogether useless if it led us to see to it that our daughters, when their blossoming-time came, were prepared to

fulfill the promise of all their glory and bear good and wholesome fruit. But, although mother's classes and clubs and congresses are springing into active being about us, the young girl is a most unusual member; if she is present at all, she is sure to be a kindergartner, or, occasionally, a trained nurse. Grandmothers are much more active in mother's organizations than are young women. By long and deep-searching experience they have discovered the need of some serious study of the problems of motherhood, and they join with the mothers themselves in the effort to make their studies at once popular and profitable.



Such belated activities have their disadvantages, but they have their advantages, too. The young childless woman, if she is not surrounded with children while she is studying, and thereby has her theories continually corrected and modified by practice, is only too likely to form a beautiful, logical system of child-training of her own, to which later, some unfortunate little being must conform, or be hurt in the struggle. We all know how a perfect System — with a capital S — worked to the undoing of poor Richard Feveril,* and how it was only when strong Dame Nature took him in hand, most unmorally, and rescued him from his father's determined moralities, that he got a chance for his life — could really begin to be a moral being, master, to some small degree, of his painful destinies. But the mother who, with her own children tugging at her skirts, and perforce preventing the crystallization of premature theories, undertakes to get what help she can in the rearing of those same children, is in much less danger of such mistaken convictions. Though the children are quite unaware of the fact, they are themselves the best teachers of the science of motherhood; and when lesser teachers make mistakes and begin to inculcate errors, they erase them promptly and effectively. The only safe way to study education is in the very presence of the children.

The results of such study and observation, are, of course, as numerous and varied as the women who undertake the task, but one result is always reached — a reëxamination of existing methods. Mothers no longer are perfectly sure that children must look without touching, must be seen but not heard. They doubt the ancient conviction that bread and milk is a sufficient food, and, above all, doubt the adequacy of the literal rod for all purposes of intellectual and moral development. Women who are enough awake to begin to study about their children, have lost the immeasurable self-satisfaction which argues that the methods which were

*"The Ordeal of Richard Feveril," by George Meredith.

sufficient to develop the all-perfect Me—my mother's methods, in short—are sufficient for all future generations. And certainly those grandmothers who so often make the backbone of women's clubs do the race a great service when they proclaim, as they loudly do, that they wish they had their lives to live over again, in the light of the knowledge gained from experience, and from association. The grandmother who tells her daughter that she isn't at all satisfied with the way she brought her up, and that what good results were reached were mainly in despite of her efforts, is likely to have a daughter who studies eagerly and whose children do their grandmother credit. They will, however, be brought up in a manner quite new to her. The grounds of her convictions will have been reëxamined, and what is true in them retained, but modified to suit existing conditions.

The most important preparation, then, is not to be found in books, but in nature, though, of course, so far as books interpret and make clear the laws of nature, they are of assistance. The most important preparation is good health. If children must choose between delicately-balanced nervous systems, with excellent advantages in the way of education, and a hearty, well-poised organism, with no advantages beyond those common to all mankind, they would better choose the latter; but every right-minded woman would choose for them that they should have both. The child who comes into the world a mass of naked, quivering nerves, and who is compelled to taste the joys and woes of martyrdom with the incoming of his first tooth, is not well off, no matter how dainty his clothes, or how many of the best schools and colleges wait with open arms to receive him. Yet many men and women make preparations for their children's education, who make none for their right birth.

Unerring as the laws of heredity are, yet they work so deep within the hidden recesses of our being that they often bring about unexpected results. The small woman may have large, strong sons, the large woman delicate girls. The active, generous woman may have lazy and selfish children, and the self-indulgent woman self-sacrificing and competent ones. Contradictions like these are all about us. The exceptions that prove the rule are so numerous that they almost outnumber the cases that come under it.

In reality they merely go to prove how far-reaching is the law. God does not judge from appearances. The active, generous woman is often more interiorly selfish than the self-indulgent woman. It is easy for her to be generous, and she follows the bent of her nature without thought as to its possible effect upon her children, who, by dependence upon her, fail to acquire generosity and activity themselves. They inherit her tendency to follow the bent of their minds quite regardless of consequences, and later training makes that bent a bent

toward getting, rather than toward giving. The children of the self-indulgent woman, on the contrary, are self-indulgent too, but in order to indulge themselves they have to devise ways and means, because their mother refuses to do it for them. Thus they become active and competent. Similarly, a woman who uses all of her strength on housework will bear enfeebled children, because there is, after all, just so much energy stored in the human being, and if it is used up in one direction, it cannot be used in another. Heredity is a searching and thorough thing. It brings hidden faults to light and reveals unsuspected stores of strength in the feeble.

But while we cannot change our children's ancestors at this late date, we can put ourselves in such a condition that of the warring and varied forces within us, the wholesomest and quietest ones shall have the best chance to operate. We are all creatures of a mixed race, and a most complex heredity. No one can unravel the threads that go to make up the warp and woof of our lives, and the pattern thereof only begins to appear this side of death. Ignorant as we are, and must long continue to be, of whether our children will repeat our traits or hark back to those of the vigorous grandfathers; whether they will show again the energy which sustained our mothers in the young American wilderness, and enabled them to bear a dozen children, feed them, and clothe them with the work of their own hands, or will show the effects of the exhaustion and depletion of that original energy. We are better mothers if we do not perplex ourselves too long over the problem, but set ourselves sturdily to face the conditions as they arise. In some far distant age, women may be wise enough, and men meek enough, to permit a rational choice of mates, but the time is not yet. Now we marry, for the most part, as our blind hearts lead us, and perhaps, after all, we could not do better. Certainly, our half-informed brains, incapable of properly threshing out a most intricate problem, are no better guides.

Our children inherit from us, and from all that we do and are and may be and might have been. They also inherit from their fathers and all his people and our people. There is just one thing we can change — ourselves. The rest of the problem does not concern us.

Therefore, when we know a little child is to be born, let us sleep long, quiet hours, and, on awakening, go out into the great world about us, letting it act upon a quiescent mind and heart, that the full life of the race, and of nature, may be ours. Let us, above all, not worry over possibilities we cannot fathom. For worry is a diseased action of the nervous system, and forces a channel through which all evil influences may pour in. After all, the child will inherit from its great Father, God, and will inherit the more from Him the more we keep ourselves and our little puny attempts at forecasting the future humbly and patiently in the back-

ground. "Behold the handmaid of the Lord," said Mary, and in saying it, made possible the birth of Christ.

Some women put themselves into a thoroughly unwholesome condition during pregnancy by their fear of antenatal impressions. Many are the fearsome stories told in the twilight by old wives, and withheld ostentatiously from pregnant women. If antenatal impressions have any power over the unborn child—and this is by no means scientifically proved—it is through the nervous system of the mother. Her brooding is the only danger. The strongest nerves are not altogether controlled at such time, and therefore it behooves every woman to accustom herself to sane thoughts on this subject, and to sane and wholesome activities during the nine months. Work, and enough, though not too much of it; work, to the point of natural fatigue and sound sleep, though not to the point of nervous strain; this is the best antidote for all such tricks of the nerves. It keeps the mind to its proper function, and does not give it time to flee frantically from phantoms.

Many of the semi-scientific popular treatises on motherhood work harm by their entirely unjustifiable insistence upon the importance of the mother's frame of mind, of her very surroundings, during the period of gestation. Even if their contentions were undeniable—and they are not—it would be wrong to warn women at this time against such imaginary evils. It is as if you should put a child to sleep by solemnly insisting upon the importance of his not dreaming bad dreams. Most women cannot change their surroundings materially because a new member of the household is presently to arrive; and to tell them that they ought to is only to make them worried and anxious. The truth is—as far as we know it—that nothing of the outside world reaches the unborn child except through the mother, and that it requires a tremendous shock to her nerves to make impressions reach him at all. There is no nervous connection between the child and the mother, and it is only when impressions are sufficiently strong or insistent to change the quality of the blood, which nourishes him, that they produce any effect,—all sorts of coincidences to the contrary notwithstanding. It stands to reason that a Creator, sufficiently master of the subject to have thought out this universe, would not permit his supreme creation, man, to lie so utterly at the mercy of accident as these theories assume. The fact that strikes all observers is not how little the human being can endure, but through how much sorrow, pain, and even horror, he can live, and keep his personality intact. The effort of Nature everywhere is to protect the young, and if she has so protected the adult human being that he can stand amid the most terrific storms of life and yet do his work, she will not expose him to every breath that sways the highly-wrought organism of a delicate woman while he is but a helpless embryo. The

burden of proof of such a preposterous state of things is upon the promulgators of the theory of the power and permanency of antenatal impressions; and such proof they have as yet been entirely unable to produce.

Weissman, the latest authority upon the subject of heredity, has been upsetting the cherished theories of evolutionists by denying that even strongly-marked acquired characteristics can be transmitted. How much less likelihood, then, is there of the transmission of merely fleeting impressions!

As much of the physical preparation of motherhood consists of obedience to the simple laws of health and sanity, so the intellectual preparation consists chiefly in clearing the mind of prejudices. In order to draw or paint, Ruskin says, one must regain the innocence of the eye; and in order to properly educate children, one must regain the innocence of the mind. Since we were mistaught children ourselves we have always taken for granted certain things that are not true at all: among them, that the child exists mainly by the sufferance of the adult world, and that therefore he is the best child who gives the least trouble to his elders. It would be almost truer to say that the adult exists for the sake of the child, and that that is the best adult — the most useful to the race — who gives the least trouble to children. The real truth, of course, lies between the two statements, and the duties and rights are reciprocal. It is obvious that in order to appreciate them we must clear our minds of a bias in either direction.

One great force comes to our assistance in this effort — the force of instinct. With the birth of her first child, the mother comes into possession of a hitherto unsuspected store of instincts. The girl who has not known what it was to wake from the moment her head touched the pillow until she was reluctantly roused to the duties of life by some one's vigorous shaking and calling, now finds herself sleeping on the very edge of waking, aware of the baby's every breath. Her hand drops lightly across his sleeping body and keeps watch all night, turning him when he nestles restlessly as if it were a part of the baby's own body, only wiser and stronger. She knows how to nurse him, how to hold him, how to speak in the sleepest and most soothing tones — she whose gay young voice echoed through the whole house so little while ago, vibrant with life, anything but soothing. She distinguishes between his cries of pain, of rage, of grief, and longing. She interprets his cooings, and holds long wordless communions with him, looking into his eyes, her finger held fast in his warm, delicious little fist. And all these things she has never been taught; perhaps she has never held a baby in her arms before. The slower father stands wonderingly by, helpless, but adoring. There is nothing in the world more beautiful.

But along comes Madam Wiseacre: "What, sing the baby to sleep!" cries she; "Rock him! All wrong, my dear, I assure you. You should train him to lie flat on his back, on a hair mattress, and to go to sleep by himself in a dark room. Let him cry, if he likes. It will develop his lungs." And the poor young soul martyrs herself and her baby, trying to be a progressive mother, and to get her training early.

However beautiful the primal wisdom of the race, it is not sufficient to stand against such false teaching. One has to take a course of training to become wise enough to trust instinct. For one thing, there is danger of confusing instinct with plain every-day selfishness or temper. For example, the desire to shake an obstreperous baby is so universal and so instantaneous that it looks like instinct itself. The prompt recourse to the breast or the bottle to quiet the crying child also seems instinctive, when it is merely self-indulgence—it is easier to feed him than to ascertain just what is the matter. A mother cat would know better, and would leave her kittens sprawling, blind, and helpless, but really quite comfortable, while she went off to stretch a bit. In a hundred ways the promptings of selfhood—almost instinctive in us—interfere with the unselfish instincts of motherhood. We have to learn to distinguish.

The young mother has also the traditional wisdom of the race to help her. She knows that she must not stand a heavy baby too long upon his legs, or the tender bones will bend beneath the strain. She rubs the first tooth through with a silver thimble, she bathes him every day, and takes him out of doors on every pleasant day. She shades his eyes while he is very young, and always while he sleeps. She teaches him to play "Pat-a-cake, pat-a-cake, baker's man" (the beginning of manual training), and shortens his dresses when he is six months old, that his active little legs may have room to be more active. But, alas! she also gives him catnip tea when he is a few days old, and makes him a sugar teat; or, imagining herself emancipated from tradition, buys him a blind nipple. She trots him violently, face downward, when he has the colic, and interferes with his little bowels whenever anything goes wrong. In a thousand ways she proves conclusively that tradition, also, is an unsafe guide, though yet too valuable to be altogether discarded.

The two great necessities are flexibility and sympathy. Without these, experience is of no more avail than tradition and instinct. Experienced inflexibility and lack of sympathy is the hardest and most disastrous thing on earth. We all know the competent housekeeper and church worker, who is always sure that what she does and thinks is perfectly right; and we all know that her very competence is an offense to us, and that we are unfeignedly thankful when she makes a mistake. Let us beware, lest, in the desire to emulate her accomplishments and enjoy a similar self-satisfaction, we also offend.

Many mothers, for example, think they should never acknowledge to their children that they have been mistaken, or have transgressed their own rules. They hush the child's natural remonstrance with a stern "Don't speak so to your mother! It's not your place to correct her." And they withdraw the light of their countenance from him for a considerable period thereafter. Small wonder, if he, too, soon reaches the point of rejoicing when his mother commits some blunder.

To avoid these occurrences, slight in themselves, but sad in the lack of true loving feeling which they reveal, the mother should first of all and all of the time, show the child that she is "on his side" even against herself. Nor should she show this merely by working for him, scolding while she mends, and reminding him of her self-sacrificing devotion while she cooks; but by entering into his hopes and fears, even if he has to live upon baker's bread in order to give her time to do it. Is not the life more than meat?

True sympathy goes beyond the superficial demands and inquiries with which many mothers salve their consciences. "How did you get along at school to-day?" is not a comprehensive question to put to a child. It is better than nothing, to be sure, but it is a very feeble attempt at entering the child's real life — an attempt commensurate with the courtesies which we exchange with acquaintances: "How is your family? Does your brother like his new position?" Very likely, we don't care in the least what the answer is, as our manner betrays, but we feel that courtesy demands some such show of interest. The child probably springs to answer his mother's question with eagerness and volubility, and discovers, in the midst of things, that she is not paying attention. After a certain number of such experiences he relapses into laconic replies, "Oh, I don't know," or "All right, I guess," and presently you hear the mother holding forth on the difficulty of obtaining the full confidence of a growing boy. After a few years, perhaps you shake your head over another instance of a boy of fine heredity and correct up-bringing, gone wrong; and you wonder if there is any way to escape the dangers of maternity without escaping maternity itself.

Questions the child is able to answer seldom open up the true hidden life, that life which the mother needs most of all to know. Below the threshold of consciousness ripen the motives which later lead to action, and she who would guide the action aright must have in mind these hidden things — must really be conscious for the child of things which he does not yet know, but which are in him. It takes a far-reaching sympathy to do this — a sympathy based on instinct, but transcending it; keen through tradition, but free from its shackles; wise from experience; but as flexible as youth and inexperience. Moreover, it requires more than any one woman's wisdom — more even than her wisdom supple-

mented by that of her husband, although such dual knowing is the best knowing in the world. It requires all of these things, and the wisdom of the race besides. Not the hoarded wisdom, merely, though that is good, but the daily growing wisdom that flourishes wherever two or three are gathered together in the name of high endeavor.

For, after all, as we have just said, your child is the child of the race; he is more a human being than he is a Jones or a Beacham. If you know him, know what moves and interests him, what develops him,—and what will fail to move him, no matter how you throw yourself into it, and tear your own spirit to shreds in the effort,—you must live the life of the race. You must join with it in its daily struggles with the problems of life, not merely look at it from your parlor window, or read about it in the evenings after the children are in bed. This great sweep of humanity past your window, these huge activities that fill the daily papers with the noise of machinery, are not foreign to you or to your nursery. It is for the sake of these things that your nursery exists, and some day Humanity will claim its age-long sacrifice, and your child will be offered up. Will he be one of the uncounted multitude, devoured and of no avail? Or will he be the King's son, so pure and bright that God himself will interfere to save him, and through him save the world? If you choose this latter fate for him, you must ask help. Not in your own might can you accomplish this great good. You must be in the world, though not of it; aware of the great movements of humanity; and sympathetic with your child, because your human sympathies are so broad that they include your child.

The race has its own wisdom, evolving from day to day—yet not its own wisdom, but a higher wisdom to which it attains step by step. You, whose child belongs to the race, must have this wisdom also, or that larger mother—the race-mother—will claim her own some day, and you will lose your child.

Your sympathies, then, must be world-sympathies. You must learn to see your child, not as your child merely, but as the child of humanity—as most of all His child who loves all humanity. When you see this, you will know that you must think, and study, and discuss. You must meet with other fathers and mothers. All the thought of the world, so far as you can get it, must be yours; and you must think out your problems, not in the isolation of the home, but in wide social circles. You need the hope of other men and women, who are struggling as you are struggling. In your dark hours you need the faith of those who walk in light. Above all, you need the broad charity which condemns no one, not even your own child, unheard.

STUDY FOR MOTHERS AND MOTHERS' CLUBS

IT is a strange thing that teachers are willing to fit themselves at such great expense of time, effort, and money for their profession, while mothers, whose work is so much more important, enter upon it in contented ignorance. A public school-teacher will take a normal course, and will constantly keep up her study of psychology and educational methods through the whole time of her service. Yet she has the children of one or two grades only, and has each child but for a very short period. The mother, on the contrary, must follow her children through all the changing phases of development, constantly advancing her methods to meet their growth. The teacher is thus like the mason who lays but one course of stone, while the mother is like the master builder who is responsible for the whole edifice and must know every step in its construction.



In teaching, and indeed in every career except motherhood, sensible women no longer believe that a natural instinct will supply the place of knowledge. We have passed the time when mothers, on being asked if they were training their daughters in domestic duties, made a virtue of replying, "It's no use to trouble them; it'll come to them if they ever need it," or, "Oh, they'll pick it up when they're ready for it." Housekeepers reared on this plan know through what labor, discouragement, and expensive mistakes, domestic knowledge comes to one; sometimes, indeed, it is never picked up at all. But while the folly of such a method of training housekeepers is apparent enough to everybody, few of us stop to think that mothers are never trained by any other method. The most important knowledge that a woman can have, that upon which depends the physical, intellectual, and moral being, not only of her own children, but of all the race to follow, is supposed to come to her without study and without effort. No wonder that all humanity constantly suffers and struggles and falls. It must continue to do so until mothers are scientifically fitted for their duties.

Meantime, the mother of the present generation must make up for her lack of training, as far as possible, by study and observation. Having once begun to study, she will begin to see that there can be no guesswork in child training any more than in cooking. A "pinch," "a little," "seasoning to taste," and similar indefinite phrases throw little light upon the latter science; and while there are women who cook very well without being able to give a precise recipe for anything they do, there is really no element of luck in their success; they preserve the propor-

tion of ingredients without knowing it, experience and acquired skill taking the place of judgment. Certainly, substances do not change their chemical action to favor individuals, and the most perfect of "natural cooks" will have from too much soda exactly the same results as have the most ignorant. Genius in cooking is a sense of proportion, and "the power of taking infinite pains." Such plain and generally accepted conditions of culinary success ought to throw light upon the requirements of motherhood, the two being so often practised at the same time by the same person.

Instinctive knowledge of any art, even the humble art of cookery, is not common, and instinctive knowledge of educational advance is entirely out of the question. In this direction, too, experience is scarcely more available. The only possible way for a woman thoroughly to learn by experience how to train children is to rear a family from babyhood up, subject it to innumerable experiments and many mistakes, and attain the necessary knowledge only when she no longer needs it. Instinct and experience thus failing her, and schools for mothers not being yet established, there is nothing for it but a careful course of home study.

But, however conscientiously she may study, no mother can learn so much by reading and working alone, as she can in association with others with whom she can compare experiences. Men have long ago found the advantages of association, and so have business women, and those who have leisure and special tastes; but there is no class or profession to which an organization where they meet others with the same interest, and exchange opinions and results, can do so much good as to mothers.

In the first place, women need a certain amount of social life. Where all the work of the house and the care of several children falls upon the mother it is difficult to secure it. Still, the woman in town or city who has absolutely no companionship with others is very rare. Walking through any neighborhood, one sees numbers of women talking on doorsteps, over the gate or the fence, looking as if they had stopped just a moment in the midst of their work for a friendly word. There is no doubt that such stolen moments help to keep overburdened women sane and cheerful, even when they are consumed in frivolous gossip. It is even possible that the work goes on better because of them. At any rate, they show the universal craving for companionship, and the equally universal practice of getting it in one form or another. The want of time, then, cannot be urged against mothers' organizations, even by the busiest of women, for it is clear that some of the moments thus spent in neighborly chat could be hoarded, and their sum devoted to a regular meeting with these friends to talk over important matters of mutual interest.

To any woman confused and harassed by the conflicting claims of housework and the anxieties of poverty, the mother's problems worked

at alone become too difficult. In her discouragement she is likely to give up thinking of them altogether. She cannot lift herself above circumstances, and finally comes to feel that she cannot lift her children, either. But give her the stimulus of a mothers' club, the opportunity to compare her situation with that of others, and so to find its bright spots and advantages, and she will be able to hold her ambitions for her little ones, and to work toward their realization.

There are many immediate practical advantages in the combination of the mothers of a neighborhood. For one thing, the children of busy mothers do not have the supervision in playtime that they need. They choose vicious companions and contract bad habits which the home influence cannot counteract. By combining it would be possible for even the busiest mothers to supervise the amusements of the little ones in turn. This would leave the other mothers free for the heavy work which is best done with the children out of the way, or to do the marketing or family shopping, or to attend the meetings of a mothers' club. The neighborhood houses which the mothers' associations of Chicago and other cities are establishing, are a still broader development of this idea of co-operation, which in its simpler forms is feasible everywhere.

Mothers' records, if kept by all the members of the club who have small children, soon become a source of absorbing interest. There is, of course, the danger that a feeling of emulation may grow out of them, and mothers be led to encourage precocity in their children through the desire to have them surpass others. This can only arise when women are ignorant of the fact that a symmetrical, normal, and gradual development is a much better evidence than is premature brightness that the child will surpass his fellows in the future. Faithfully kept records will convince mothers of this in due course of time. It is impossible to study the child, and note the eager seriousness with which he attacks the problems of life, and see how each step depends upon the last and helps to the next, without losing sight, in time, of all such petty vanities and selfish ambitions.

Even so simple a thing as setting down on paper the new words learned each day, recording the questions and remarks which reveal the workings of the busy mind, picking up and dating the funny little pictures, with the child's own explanations noted on the back, etc., will make the mother see the child's development going on at every moment and with every experience of his life, and will convince her that she must meet it and direct it.

The trouble with us all is that we will not see the importance of every influence and every experience to the future of the child. We all believe in the old warning of the "stitch in time," and know how rapidly the undarned holes and unmended rents grow, and how likely the unrepaired garment is to go to destruction at an inconvenient moment.

But we put off the correction of little faults in children, we wait a more convenient season for needed training, and do not see that our first duty is immediate and constant attention to their intellectual and moral development.

It is, therefore, a good thing that we have at last entered upon the era of mothers' clubs. It marks the recognition by mothers of their need for each other, and of the child's need for a race-mother as well as an individual mother. Since he is first of all a human being, a member of the human race, and quite secondarily our child,—since he could live without us; but not without the race,—we must ourselves call for the help of the race. We must have the best thought of the world in our task of training him for his future responsibility. And as what we get is what we give—as the law of the social world is, what we do unto others, that they also do unto us—we must give of what scraps of wisdom we have acquired ourselves, if we would receive wisdom from others. If we can give nothing else, we must give our perplexities—and our attention. We must give what we have, and then others will give back what they have, and we shall all find ourselves rich women. That is why if we belong to a mothers' club we must be active in it, without too sensitive a review of the quality of that activity. If only those took part in such gatherings who felt themselves well fitted to take part, the wisest women would remain silent—for they always know that they are not fitted. If we read a book, we must talk of it, because talking of it deepens its impression, and clears our minds at the same time that it spreads the influence of the book. In return, our neighbors will talk over their books with us, and we will thus find ourselves with the power of reading several books at once. This community of goods—this multiplication of the loaves and fishes into food for the multitude—is the work of mothers' clubs.

Fortunately, there are many books helpful to inquiring mothers who are not so situated that they can easily reach the clubs. They are of all sorts, from the complete "Mother's Guide," with its list of kindergarten gifts and its recipes for nursery cookery, to the Mother's Corner in the woman's journals. Some of them are utterly silly and sentimental,—notably those that regard the subject from a mystical and impracticable point of view, and fill pages with trivial matters,—but few of them are harmful. None of them are so to the mother who tries them on her children—provided always that the tested children are in normally good health, with active wills and minds of their own. No sick or ailing child should be experimented upon. He should be made well as quickly as possible, and every occasion for moral discipline skilfully avoided. Given well children, however, most of the books and fugitive essays upon the rearing of children will be found helpful. The

effort to think out the truth or falsity of the various doctrines advocated, will tend to waken the sleeping faculties of the mother, and she will usually find that she entirely accepts none of them, but is helped by all.

The fact of the existence of such a literature shows that women are everywhere recognizing that tradition and instinct are unsafe and insufficient guides for the training of children. Herbert Spencer could no longer say with truth that an antiquary of the future, if he examined, not, indeed, our schoolbooks, as Spencer imagines, but our general literature, would conclude that the people who wrote and read these books must have belonged to some monastic order, because in them he could find no reference whatever to the bringing up of children. On the contrary, he would find plenty of evidence that the people of the early part of the twentieth century were beginning to think about their responsibilities toward their children, though he would be amply convinced that they had not yet thought very far.

Certainly it is not necessary to have thought very far in order to begin upon the following course of study. It is not at all exhaustive, but is intended chiefly to help women who desire to inform themselves and yet scarcely know how to begin. The books are arranged progressively—the first mentioned being the lighter and more readable, the last the heavier and more thorough ones. Yet many of those put toward the first of the list, while eminently readable, are, like Miss Shinn's "Biography of a Baby," sound and thoroughly scientific. Most of us need some introduction to the phraseology of pedagogy and psychology, and these earlier books serve such a purpose. Moreover, nothing is more conducive to discouragement than a mass of information which one feels one ought to use and yet which one does not know how to use; and much of the information given by Preyer, and by other child students, is of just this character. Such investigators would tell us that they are not pretending to draw conclusions from observations which wait for completion and verification. Meanwhile, our children are growing up, and have obvious wants which must be met, and we do not really feel that we can afford to wait for confirmation of all these fine theories. On some such ground we are tempted, if we begin too soon with the study of the more advanced thinkers, to discard the subject altogether and return to familiar if not safe traditionalism. There is, however, a real service which these students of psychology can render us, if we take them in due course. They furnish us with a mass of details which we can verify for ourselves, fit into our scheme of education, and thereby help to prove it true. For mothers, like all other students, must adopt a working hypothesis and prove or disprove it by the facts met in daily life. The philosopher and psychologist, whose observation is wider than any single

mother's has here his value — he furnishes the corrective or corroborative facts.

This course of study might well be adopted by the study class of any mothers' club, but the women who adopt it should discard it the moment it ceases to meet their needs. If, for example, the interest should be greatest in child-study, let the club enter upon that kind of investigation; if the interest should be greatest in moral training, let the club take up the study of ethics; and so with any other leading interest. For interest lends a value which nothing else can lend. No logically planned succession of books can be so well planned as to properly exclude the books which the eager hunger of the mind almost predigests.

LIST OF BOOKS FOR MOTHERS

- "Bits of Talk about Home Matters," Helen Hunt Jackson.
- "Children's Rights," Kate Douglas Wiggin.
- "Children, Their Models and Critics," Aurette R. Aldrich.
- "Eve's Daughters, or Common Sense for Maid, Wife, and Mother," Marion Harland.
- "Nursery Noonings," Gail Hamilton.
- "The Children of the Future," Nora A. Smith.
- "The Care of Children," Elizabeth R. Scovil.
- "Preparation for Motherhood," Elizabeth R. Scovil.
- "How to Feed Children," Louise E. Hogan.
- "The Care and Feeding of Children," Dr. L. Emmett Holt.
- "Finger Plays for Nursery and Kindergarten," Emilie Poulsson.
- "In the Child's World," Emilie Poulsson.
- "What a Young Boy Ought to Know," Rev. Sylvanus Stall.
- "What a Young Man Ought to Know," Rev. Sylvanus Stall.
- "What a Young Girl Ought to Know," Dr. Mary Wood-Allen.
- "What a Young Woman Ought to Know," Dr. Mary Wood-Allen.
- "A Song of Life," Margaret Morley.
- "Life and Love," Margaret Morley.
- "Household Education," Harriet Martineau.
- "Religious Training of Children," Abby M. Diaz.
- "A Study of Child Nature," Elizabeth Harrison.
- "A Study of a Child," Louise E. Hogan.
- "The Biography of a Baby," Millicent Shinn.
- "Republic of Childhood," Kate Douglas Wiggin and Nora A. Smith.
 - Vol. I. "Froebel's Gifts."
 - Vol. II. "Froebel's Occupations."
 - Vol. III. "Kindergarten Principles and Practice."
- "Education," Herbert Spencer.
- "Moral Instruction of Children," Felix Adler.
- "Hints for the Scientific Observation and Study of Children," Mrs. Felix Adler.
- "Children's Ways," James Sully.
- "Papers on Infant Development," Charles Darwin (Social Science Association, 1882).
- "The First Three Years of Childhood," Bernard Perez.
- "Story of the Mind," Joseph Baldwin,

- "Elementary Psychology and Education," Joseph Baldwin.
 "The Infant Mind," W. Preyer.
 "The Mental Development of the Child," W. Preyer.
 "Levana," Jean Paul Richter.
 "Letters to a Mother on the Philosophy of Froebel," Susan E. Blow.
 "Froebel's Mother-Play Book," Susan E. Blow.
 Vol. I. "Mottoes and Commentaries."
 Vol. II. "Songs and Music."
 "Symbolic Education," Susan E. Blow.
 "Leonard and Gertrude," Johann H. Pestalozzi.
 "Pestalozzi, His Life and Work," Roger De Guimpe.
 "Education of Man," Friedrich Froebel.

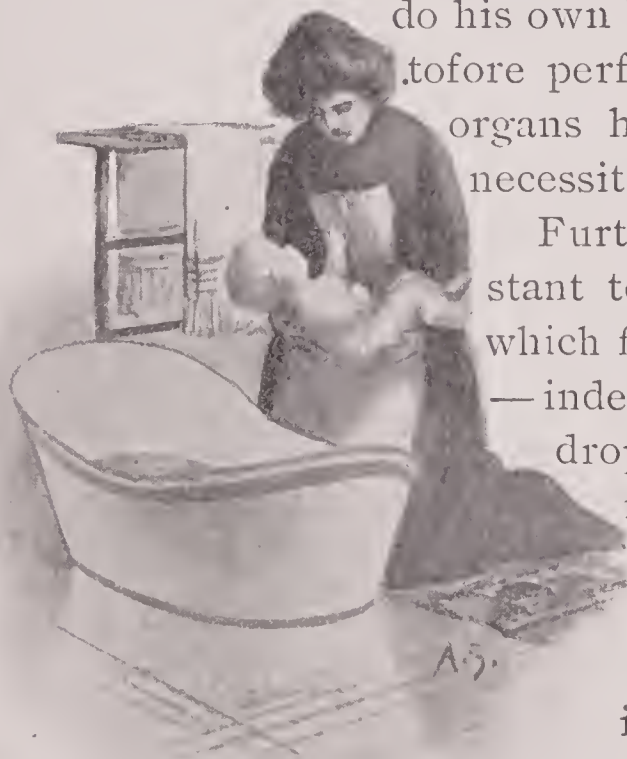
THE NEWBORN BABY

"THE entrance of the human being into life," says Perez, "is as painful as his exit from it." Not only is the labor of the birth almost as exhausting to the newborn child, with his slight powers of endurance, as to the mother, but the conditions which he meets are in violent contrast with those to which he has become accustomed. He must do his own breathing, and his own digesting — functions heretofore performed for him by the mother organism. All of his organs have to enter, as it were, upon new relationships, necessitated by these two great changes.

Furthermore, he is cold. Before birth, he lived in a constant temperature of 98.6 degrees. The warmest room which first receives him is not likely to be more than eighty — indeed, ought not to be, for the sake of the mother. A drop of eighteen degrees is a terrible drop for his utterly inexperienced, hypersensitive skin. It is no wonder he cries — and in the act sets more new forces in motion.

A newborn baby should be wrapped immediately in a large piece of thoroughly warmed flannel which has been kept toasting before the fire waiting for his advent. Unwarmed flannel is a real hardship to the child, who has not nearly enough vitality to warm it for himself. A new baby will often stop crying at once when wrapped in warm, soft folds, and laid before the fire. Of course, the flannel must be soft and fine, though it may be old. A tiny baby's skin is so thin and sensitive, it may be said to be almost raw nerves.

Even in summer, there should be some sort of fire in the room in which the baby is to be washed and dressed. It may be only an oil stove, but it should be capable of giving out enough heat to warm the



little clothes through and through. They should be hung before it, ready, for an hour before the baby is to put them on. Towels, too, of the finest old linen, should be toasting warm. Old napkins, or squares of old tablecloths make excellent towels for a new baby, and old linen handkerchiefs are none too fine and soft for washcloths.

Before being bathed, the baby should be oiled all over. Well-rendered lard or olive oil is good for this purpose. Should he have much hair, it will need especial attention. Wipe the oil off quickly with squares of old linen, ready in abundance. The object should be to perform this operation as quickly as possible, and with as little exposure of the child to the air. He should lie upon the nurse's knee close before the fire, and the whole affair should not occupy three minutes.

Then he may be dipped swiftly into the warm water of the bath, though some physicians object to this as a needless exposure. The oil perfectly cleans the child—more perfectly than water—and there is little reason for the bath beyond the desire to please the daintiness of the mother, who naturally longs to have her baby as fresh and sweet as a little flower. If the bath is given swiftly and carefully enough, there is little harm in it for a normal child, but no feeble or premature child should be obliged to undergo it until he has gained some strength.

As soon as the child has been bathed,—and if he stops crying and stretches out his little legs and seems to enjoy the warmth and the sense of accustomed moisture, he may be allowed to remain a couple of minutes,—he should be lifted out and received immediately into a toasting warm towel. I have yet to see the baby cry upon leaving the bath if, before he got his mouth puckered, he perceived the pleasant sensation of being enveloped all over in a big, warm towel. The nurse's lap should be covered, under the towel, with a piece of flannel equally large and warm. The baby should be rolled up in this, and patted and cuddled until he is dry.

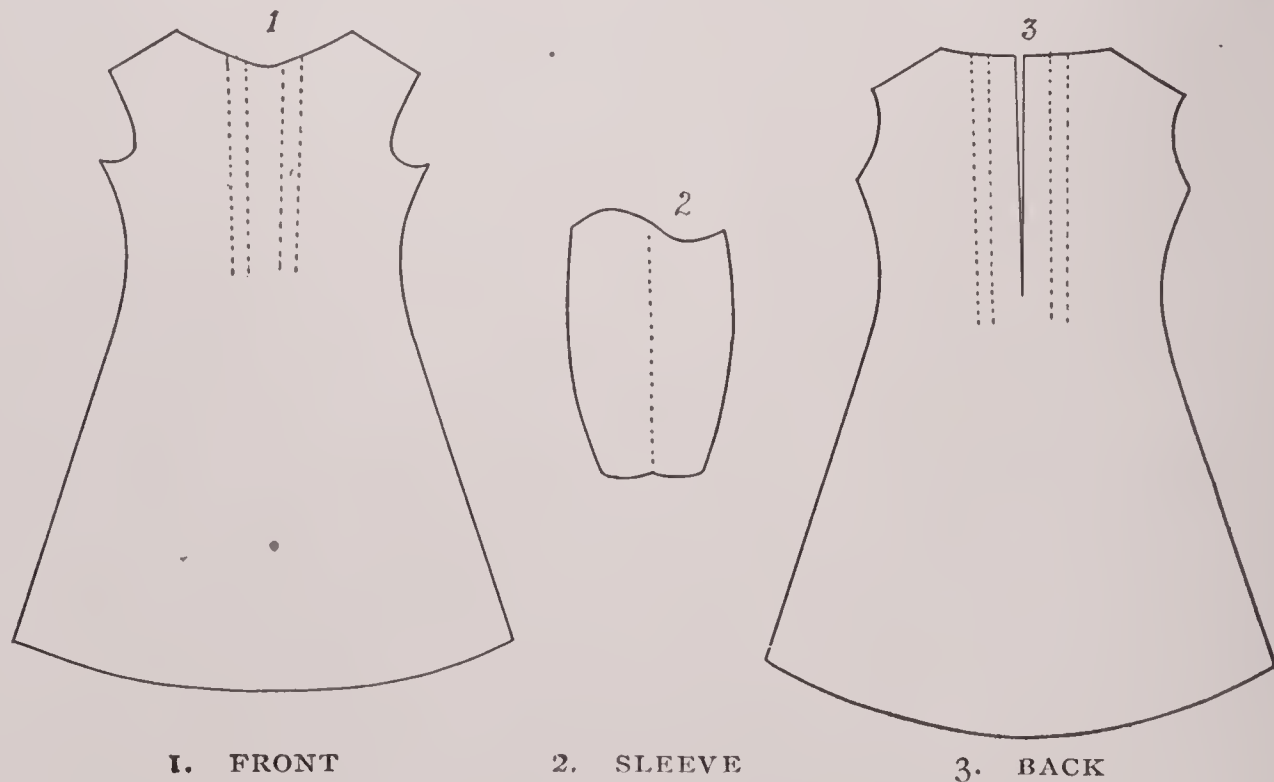
The navel-dressing—unscented vaseline and a circle of old linen with a hole in the center—should be put on without uncovering him more than necessary; the knit band—warm of course—drawn on over the feet; the diaper—warm, also, and powdered—put on next, and the band pinned to it; the little woolen stockings gathered in the hand and slipped swiftly on—all before the upper part of the body is uncovered. The shirt—which must button in the back—comes next, and usually inaugurates a season of wailing. But if it is very warm the wails will die away—unless the nurse has overlooked the fact that buttons may get uncomfortably hot, although flannel is not likely to. I have seen babies fairly burned with hot buttons. Of course, the fact of buttoning the shirt in the back will not obviate this difficulty, but it will prevent the really dangerous wrenching of the tender arms in

the effort to get them backward into the sleeves. If the shirt is bought with the buttons down the front—as the most expensive and poorest ones are sold—just put it on with the back to the front.

If each new garment as it is put on brings with it a new sensation of warmth, the baby will not cry so desperately, but its wails of discomfort will rise and fall with the changing sensations. It is hard to have to be dressed, anyway, and the premature baby is really in this respect more fortunate than the normal child—it has the comfort and warmth of cotton batting. One wonders why no equally simple and sufficient, though perhaps more durable, costume has never been invented for the sensible child who makes his *début* into this world at the appointed hour.

Next to that ideal but impossible costume, the Gertrude suit is the best thing for a baby to wear. It was invented by Dr. Lemuel Grosvenor, of Chicago, and was named after his little daughter, for whom it was designed. After her death, a bed in the children's hospital was endowed in her name, and paid for by the sale of the patterns. The suit is, as it should be, simplicity itself. I have ventured to make some changes in it, which were approved by Dr. Grosvenor, and I am sure that every mother who makes garments after this style will be grateful to the good doctor and his little child.

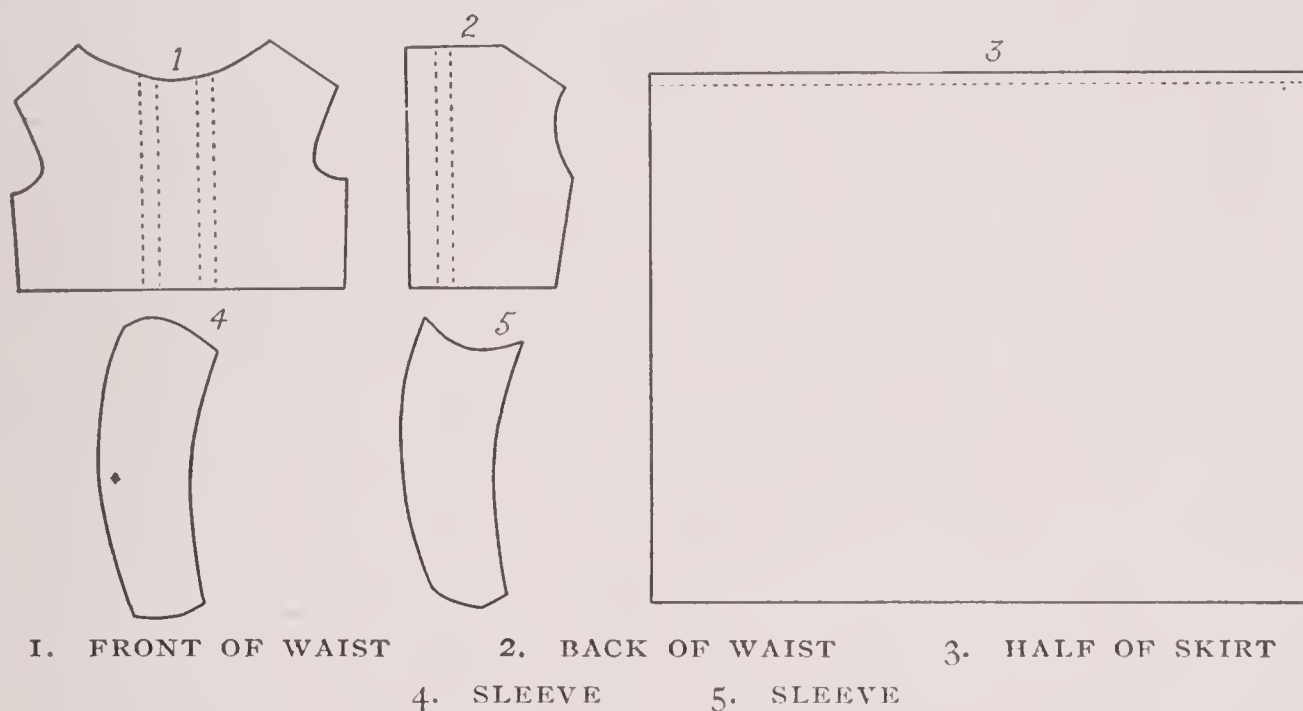
The Gertrude suit consists of three garments, clearly shown in the accompanying illustrations. The first is made of white stockinet flannel, and is a simple Princess dress, three-quarters of a yard long. It is de-



signed to take the place of the enticing but abominable little shirt just mentioned, and the pinning-blanket. Before cutting it out, lay a box-pleat an inch and a half wide down the middle of the front and a side-pleat, three-quarters of an inch wide, on either side of the placquet in

the back. As the baby grows, and the flannel shrinks, these pleats can be let out. In the same way the sleeves should have a tuck an inch wide. These tucks and pleats are better run in by hand, as they can then be more easily ripped. Bind the garment around the neck with seam binding and run the binding around the pleats, so that when they are ripped the garment will still be finished about the neck. The sleeves may be finished with a simple hem, but the prettier and warmer finish is made from the ribbed goods that comes for the purpose, like the finish of a regular shirt sleeve.

The next garment, which goes over this, is made in precisely the same manner, only an inch larger in every way. It is made of baby flannel.



If you want to use the pretty embroidered flannels that come ready to be made up, this second garment will have to be altered a little. Make a plain waist of the flannel, putting pleats in the front and back as before, and to this waist attach a straight, full skirt. This is the garment shown here. If you are to do your own embroidering, you might as well make it just like the other garment, only an inch larger in every way.

Over these two garments the child wears any ordinary white dress. For the first month, little slips made of pink or blue French flannel or flannelette are warmer, and less trouble to do up. They may afterward be used for nightdresses.

The advantages of this mode of dressing a baby may be briefly enumerated: First, the ease and quickness with which the child may be dressed. The three garments are slipped one inside of the other before the bath, and warmed and manipulated as one garment. The arms have to be put into the sleeves just once. The baby is turned on his back and buttoned up just once. The whole operation of dressing, including the powdering and putting on the socks, ought not to take more than five minutes.

Second: The child is perfectly free and comfortable in his clothes. There is no band binding him anywhere. After the first two weeks no child should wear a band. It increases the sensitiveness of the abdomen, by wrapping it more warmly than the rest of the body. Then it exposes this sensitive abdomen to cold, because it is so frequently wet. If it is not pinned to the diaper, it rides up, and leaves the surface exposed part of the time, and covered part of the time. If it is pinned, it gets wet.

Third: The object of hygienic clothing is to cover the body evenly, and not to restrict it anywhere. The ordinary mode of dressing a baby leaves him with two covers over the arms and neck—the shirt and thin dress—with six around the middle—the dress, two doubled bands attached to his skirts, and his shirt (seven, if he wears a body-band)—and four over his feet. The only unobjectionable thing about this method is that it covers the feet well, and this is as it should be, for a little baby's circulation is so feeble that he needs extra protection for his extremities. With the Gertrude suit the child has three even thicknesses of clothing all over, combined with perfect freedom. The extra warmth for the feet is secured by means of long, white, woolen stockings.

Fourth: The usual method of keeping children's clothes on by means of tightly-pinned bands is now beginning to be replaced very generally by skirts hung upon waists; but so long as the waists are of white cotton, as they usually are, they are not sufficiently warm, and the child must wear the unhygienic body-band, and perhaps a knit jacket to make up the necessary warmth.

As for the long stockings, they are not, of course, as attractive as the delightful little booties with which we are all familiar. All first babies have an elaborate supply of them in all colors. But they persist in kicking them off; nor has any one ever discovered a method of making them stay on without injurious constriction, while the fat little feet rub them together by the hour. The best plan is the long, woolen stockings, which can be pinned to the diapers, and which protect the knees as well as the feet. If you have a lot of pretty socks which you must use, put them on over these stockings; they will stay on better and it is then no matter if they do come off.

If one dresses the baby after this plan, the layette may be very inexpensive, and yet perfectly comfortable and satisfactory. Here is a list which will be found sufficient. Of course more may be added to it if desired, but it can hardly be lessened and meet the wants of the baby:—

Dresses.....	6
Stockinet undergarments.....	3
Flannel skirts.....	3
Nightgowns (flannel, or flannelette).....	3

Double gowns	2
Knit shirts, for wear at night.....	3
Diapers.....	5 dozen
Long woolen stockings.....	3 pairs
Knit shawls or flannel squares.....	2
Cloak, hood, mittens, veil (not white).	

Two or three of these articles require explanation. The three undergarments are sufficient, because they are not worn at night, and this number permits of a change twice a week, which is often enough for ordinary purposes. In case of accident, the little garments are easily washed out, as they require no starching, and, if they are of stockinet, no ironing. They may be simply stretched into shape while damp. The little stockings are expensive, if they are of as fine and soft a quality as they should be, and three pairs are enough. They may be washed out in a few minutes, in the washbowl, if necessary. It will be noticed that there are no white skirts, and, really, the baby is much more attractive, as well as more comfortable, without them. The soft flannel permits the lovely curves of the little body to show through, and the softness and flexibility make a baby dressed in this way a delight to hold — not that they are ever very disagreeable. The white skirts also increase the laundry bill. However, a young mother, very proud of her child, might permit herself one dainty white petticoat for visiting, and an extra white dress for the same purpose.

The knit shirts spoken of for night wear are the cheap little machine-knit shirts, soft and sleazy, which go on over the head. They cost about twenty-five cents, and are far superior to the expensive little hand-made ones, finished with silk and buttoned down the front. Of course, the stockinet undergarment may very well be worn at night, but in that case the number must be doubled. The baby should never wear at night the clothes it has worn in the daytime. The shirts are cheaper, and are not so likely to get wet as the child lies in bed. A good plan is to wrap a thick napkin around the child's body, under the shirt, coming well down over the legs. This tends to hold the shirt down, and at the same time to prevent it and the nightdress from getting wet. It can easily be changed. The baby should either wear the stockings at night, or have the feet wrapped in flannel.

Although small quantities of everything else are given in this list, the number of napkins may be thought excessive. It is the one place where no one should economize. They may be made of old table napkins sewed together, two at a time, and quilted down by the machine; or of old squares of table linen, treated in the same way; or they may be of cheap, soft, sleazy cotton flannel; or of cotton diapering; or of the finest linen diapering; but they should be large and abundant. A yard square is none too large, though, of course, this size will require folding down for

little new babies. If made of the diapering, they should be a yard and a half long, doubled into a square, and then folded into a triangle.

They should be frequently changed, and washed at once. No baby should ever be compelled by a lazy mother or nurse to wear a napkin which has been worn before and merely dried. Neither should he be forced, in wet and cold discomfort, to wait her leisure before being restored to the decencies of civilization. It is really not much trouble to change a baby, wash out the napkin, and hang it to dry, if one does not permit oneself to think the task an unnecessary one, and to shirk it until there is an untidy and disagreeable pile to be attended to all at once. Nature has made babies so sweet and wholesome that it is a pity we fail to do the little that is demanded of us to keep them so.

At night, too, the child should be properly attended to. It is really a desecration to allow him to lie all night in such an uncomfortable condition—he who ought to be sweeter and daintier than any adult. It is far from easy to wake in the night two or three times to change the baby; but one soon becomes accustomed to it, and performs the operation almost without waking; the baby, too, sleeps right on, and all the more deeply because he is comfortable. There should be a pail of water, with a very little ammonia in it, beside the bed, and into this the napkins may be dropped. It is little work to rinse them out in the morning and hang them to dry. After one or two washings in this fashion, however, they need to go into the regular wash and be boiled and ironed. Careful attention to this matter at night, coupled with care that the child is thoroughly warm, and is turned over once or twice, makes a great difference with the child's sleep. It almost insures a "good" baby at night, if he is well in other ways.

Most of the chafing from which little babies suffer so frequently may be prevented by attention to these details. A chafed baby frets almost constantly—and no wonder!—and the lazy mother, in this case as in so many others, really gives herself more trouble than the conscientious mother.

After the layette has been provided, comes the fitting out of the basket. Usually, the first baby's basket is lined with pink or blue—pink, if a girl is desired, blue for a boy—and is covered with dotted muslin, and decked with flounces, laces, and ribbons. The basket for the second baby is more simply decked—the first one made over. The third gets the same basket, stripped of its trimmings, except for pockets and pin-cushions; and the fourth baby is lucky to have a basket at all. But even if it is only a pasteboard box, it must be fitted up with the following articles:—

A box of talcum powder.

A jar of vaseline.

A jar of lard, or a flask of olive oil.

A box of fine, pure soap.

Three papers of safety pins, medium, small, and large.

Small squares of linen (old handkerchiefs), to serve as wash cloths.

Larger squares, to serve as towels.

A large piece of old flannel, for the lap.

A bath thermometer.

But even when a baby is well provided for in all these respects, well fed, and well cared for, he still will cry occasionally. It is his only language, the only means he has of expressing the thousand strange discomforts that beset him. For the most part, we know how to meet his most obvious wants merely—the want of sleep, of food, of rest. When to us, as adults, these needs are supplied, there remain many others absolutely essential to our happiness. The baby, being an adult in the vague, has these same wants in the vague. We must not too hastily assume that he is a mere little animal, of the lower order, because, after all, within him are the possibilities of a most complex organism—all live possibilities, in a state of growth. The child needs spiritual as well as physical nourishment, and he will often cry when put in the arms of an uncongenial stranger before he has learned to know his own mother; his intuitions seem to develop before his power of intellectual recognition. It has been proved time and again that babies brought up in the best-equipped foundling asylums, drinking nothing but sterilized milk, living in surgically clean rooms, and in every scientific particular better cared for than at home, do not thrive as babies do in affectionate, ordinary little homes. A baby's crying is a complex thing, the expression of a developing complex personality.

Moreover, we have the word of so careful an observer as Preyer that in the first half year of life, unpleasant feelings are more frequent than afterward. He proceeds to enumerate the many causes which give rise to uncomfortable sensations in young children. Among them he mentions inconvenient positions in lying or being held, and of cold or wet. All these sensations together afflict the new baby who is laid, for example, upon a flat bed by himself, and left to go to sleep as he may. He is unable to turn himself, or to escape his own discomforts. He can only cry. And then the nurse solemnly assures the mother that it is her duty to disregard this feeble and entirely justifiable protest.

The directions usually run something in this wise: "Make sure that there is nothing the matter with the child; that he has been fed at the proper time, that no pins are pricking him, that the clothes are smooth under him. Then let him cry." If the baby were the simple mechanism that this implies, there might be some sense in such a

suggestion. But one thing is always true: No little new baby ever cried for the pleasure of it, or to bring about any desired result, or for any other reason than as an expression of discomfort. The state of development wherein he can reason that if he cries he will get attention, has not yet arrived.

He cries simply and solely because he feels like it, and he feels like it because something has gone wrong. What adult, reasoning from adult experience only, can guess that it is a hardship to a baby to lie flat? Yet it is. And it is also a real hardship to him to lie cold. And he will lie cold in spite of all the downy and woolen wraps that can be piled on him, if no heat other than his own be supplied him. Herbert Spencer points out that "To make up for that cooling by radiation which the body is constantly undergoing, there must be a constant oxidation of certain matters which form part of the food. And in proportion as the thermal loss is great, must the quantity of these matters required for oxidation be great. But the power of the digestive organs is limited. Hence it follows that when they have to prepare a large quantity of this material needful for maintaining the temperature, they can prepare but a small quantity of the material that goes to build up the frame. Excessive expenditure for fuel entails diminished means for other purposes; wherefore there necessarily results a body small in size or inferior in texture, or both."

The cradle, treated of more fully in another article [page 671], should be thoroughly warmed, as well as curved, and capable of swinging. The habit of being swung to sleep, is, after all, very innocent, much less harmful to a child than the habit of crying himself to sleep, or going to sleep uncomfortable and lonely. The swing of the cradle or hammock is useful in quieting the baby's nerves, when they have been overstrained by too much excitement, or by a deferring of the nap-time beyond its usual hour. And when he is restless, too, the swing of the cradle or hammock equalizes the circulation, and prevents the discomfort, familiar to adults, of trying to go to sleep when there is no such thing as a comfortable position to be had. The hammock or cradle gently tosses the little body from side to side, giving it a rhythmical massage very soothing and helpful. Personally, I prefer the hammock to the cradle, because its long swing is without jar, and one push of the hand will keep it going a long time. It is the device of a people who live near to nature, and who seem to have imitated the nests of birds as nearly as possible. If baby cannot swing in the branches of a tree, it is next best to swing over mother's bed, to the sound of her quiet singing.

What! sing the baby to sleep? Yes, indeed, and pat him, and rub his little back, if necessary, and, in general, make him as comfortable and happy as possible. As both Perez and Preyer prove that babies

have many obscure discomforts which we cannot even guess—they call them organic discomforts—let us not deny our natural impulse to give them many little foolish comforts. Much satisfaction is afforded by a gentle massage of the baby's back, by letting him kick out his legs, unencumbered by clothing, before the open fire, and by gentle and rhythmical pappings. All these things are better than walking the floor with him. There is nothing in a promenade about the room to quiet him, although the sight of a multitude of objects may distract his attention. Except in case of great pain, however, this laborious method of relieving the restless child need not be resorted to. Usually the swing of the hammock and a soft monotonous song are sufficient distractions.

Froebel makes a strong plea for the right of the child to have his own mother put him to sleep. He says that the child's last impression on falling asleep, and his first on awaking, should be of a loving voice and face. Thus will the tender emotions be developed in him, and his power of affectionate response be increased. This accords well with the modern understanding of the law of suggestion, which has made us aware that the brain, on going to sleep, is in a relaxed and impressionable condition, and that impressions received then work into the very centers of being and later produce their inevitable effect. On waking, too, the brain is similarly impressionable, only in this state its impressions tend to bear fruit in conscious acts. If we wish, then, to have our children loving and sympathetic, their last impressions on going to sleep must be of love and sympathy. If we wish them to be peaceful and contented, they must fall asleep in quiet bliss. The impulse which drives a mother to pray over her sleeping child, and to kiss him as he sleeps, is a true instinct, implanted in her heart by the Father who sees that his little ones receive what they need. It is as true to the laws of nature as the instinct that leads her to feed and cherish the body of her child.

The subject of food has been treated of elsewhere, but I wish to take up the subject enough to warn mothers against too rigidly following any rules. Children differ greatly, and so does the amount of nourishment which a child gets from his food; therefore no general law as to hours of nursing that is universally applicable can be laid down. A knowledge of the standard is valuable, in that it shows the mother to what end she should aspire; but it is harmful if it lead her to disregard the plain warnings of nature in favor of a rule made without reference to her particular child.

I know of a baby that nearly starved to death in the midst of plenty, because his mother and the trained nurse, between them, had come to the conclusion that he should only be nursed once every two hours, and then only fifteen minutes at a time. It happened that he was a very slow nurser, and he lost weight rapidly, and his mother nearly lost her milk

through not having the breasts drawn, before the family physician discovered what was the matter, and put a stop to it. Later, the baby was so regular in his habits that you could set the clock by him. He would play in his mother's presence, perfectly contented, until within five minutes of his nursing hour, when he would suddenly set up a sharp, impatient cry, and refuse to be comforted with anything but his food.

This was accomplished, not by following any set rule, but by watching the baby, discovering the laws of his own little organism, and obeying them. Children who are nursed whenever they cry become little gourmands; but children who are fed when they are hungry speedily regulate their own hours. The attentive mother can soon discover what the child wants, and if it is not his usual feeding time, she will try all sorts of other things before leaping to the conclusion that he wants food. Often, little children will cry as if for hunger, when they are simply thirsty, and a few spoonfuls of water will appease them better than any amount of warm milk.

Preyer gives a very instructive table of cries, by means of which an infant's cry of hunger may be distinguished from other cries, expressive of discomfort. He says:—

“Above all, crying is characteristic: it is piercing and persistent in pain; a whimpering in an uncomfortable position; uninterrupted and very loud in the cold bath; interrupted by frequent pauses in hunger; suddenly waxing to unexpected intensity, and again decreasing quickly, when something is desired and not obtained.”

He adds, as further signs of discomfort, the shutting of the eyes and holding them tightly closed; the turning away of the head and—most delicate index of all—the form of the child's mouth. As early as the eighteenth week, he observed that his child drew down both angles of the mouth as a sign of discomfort, and Darwin noticed it in his child even earlier, from about the sixth week to the second and third month. Both Darwin and Preyer agree that a quadrangular form of the mouth, almost a square, together with violent screaming, is a sure sign of the highest degree of discomfort. It behooves the careful mother to discern as carefully as these watchful fathers the nature of the baby's cry, and not to permit him just to cry until he is through, unless she has first exhausted every means of determining and removing the cause of his discomfort.

Preyer gives some useful facts in regard to the intervals that should elapse between the feeding times of young infants. “The smaller the stomach,” he says, “the oftener it becomes empty. The more it can hold, the longer will hunger be postponed, there being no lack of nourishment. In healthy, newborn infants the stomach holds (according to Beneke) only thirty-five to forty-three cubic centimeters; after two weeks, one hundred and fifty-three, to one hundred and sixty; after two

years, seven hundred and forty (leaving out great individual variations). Thus the intervals between the meals become gradually longer, and the meals less frequent, and there remains in the intervals more time for the infant to turn its attention to other things than food, since the child, the older it grows, sleeps so much the less and consumes its food so much the less rapidly. In the tenth week, to be awake and hungry three times in the night (from eight to six o'clock) is little; in the fifteenth week, the intervals between meals are prolonged in the daytime to three or four hours, against two hours at the beginning of life; in the eighteenth week — and perhaps earlier — there are nights of ten to eleven hours without the taking of any nourishment at all. Great differences exist, to be sure, among perfectly healthy infants in this respect."

Children who are usually regular in their hours of feeding, may, nevertheless, require food at shorter intervals, if they have been much fatigued, as by playing too hard, or seeing many new objects, or even, in some cases, hearing music. The mother who understands the signs of hunger will not refuse the child the food that is then demanded to supply the waste of brain and nerve cells caused by fatigue and excitement. Neither will she interpret as hunger the cry of pain, or the restless whimper caused by an uncomfortable posture.

If the instinct of the human mother were as perfect as that of the lower animals, she would doubtless understand these inarticulate sounds of her young as animals do; but the fact that her instinct is not sufficient to distinguish and interpret, makes it necessary for her to fortify it with close and careful observation and comparison with the experience of others. The value of a well-kept record is very great, for by this means she will be able to systematize her observations of her child's moods and expressions and to become a really scientific observer. As Dr. Harris well observes, "Without scientific method, one fact does much to obliterate all others by its presence. Out of sight they are out of mind. Method converts unprofitable experience, wherein nothing abides except vague and uncertain surmise, into science."

Preyer's valuable book is nothing else than such a record of one child (his own), carefully studied; and all childhood and parenthood is his debtor for the results he reached. For example, he gives us a standard by which it is easy to judge whether our children are sleeping as they should. He shows that in the first month sixteen out of the twenty-four hours were spent in sleep, though sleep rarely lasted beyond two hours at a time. In the second month, sleep lasted from three to six hours at a time; in the third and fourth, from four to six hours; in the sixth, six to eight hours; in the eighth, restless nights on account of teething; in the thirteenth, fourteen hours of sleep daily, in several separate periods. In the seventeenth, prolonged sleep began: ten hours,

without interruption. In the twentieth, prolonged sleep became habitual, and sleep in the daytime was reduced to two hours. From the thirty-seventh month on, the night's sleep lasted regularly eleven to twelve hours and sleep in the daytime was no longer required.

No child should be waked from sleep under any circumstances. Every such waking is a nervous shock, sometimes even leading to convulsions. To wake a young baby in order to show the color of his eyes, is absolutely wicked. The fact that he will soon drop off to sleep again does not mitigate the offense. He has been hurt, though he may—and probably will—overcome it. A lasting depression of spirits is said to follow such artificial breaking of the spell of sleep.

A child that, during the first year of life, sleeps well, eats well, and keeps warm, will usually grow well, and develop his physical and mental powers according to the order of nature.

THE NURSERY AND INFANT DIETETICS

THE PROPER LOCATION OF THE NURSERY

THE first step necessary in the arrangement of a nursery-room is to locate it with reference to air, light, and ventilation. Such arrangement is not uniform for all parts of a country. For example, in the city and suburbs of Chicago, and indeed for a vast territory of which Chicago is the geographical center, unless strictly local conditions forbid,

the ideal house must face to the south. This is not only because the sun shines twice as many hours daily on a southern as it does on a northern exposure, but also because the winds and summer breezes are most frequently from the southwest, and the full benefit of these winds is received by the rooms looking south. In a word, the room that receives the greatest amount of sunshine and wind during the year is always the best for human occupation, and is especially the best for the nursery. The infant of the family is the last one that ought to be consigned to the corner where he will be least in the way, for he is the one that suffers most from improper surroundings. The very best spot in the house is the exact

place for the infant, and that is where the nursery must be established. In Chicago the ice and snow disappear, the grass grows green, the trees bud, and the flowers bloom, two weeks earlier in front of



the houses that face south than in front of those facing north. It is perfectly safe to say that infant life will experience much the same advantage from those conditions: for the human being has a vegetative life, that is more predominant in proportion as the child is younger; it is a plant in part, and an animal in part, and with these shares in the renewing life of spring, as also in the vicissitudes of all seasons.

We therefore place the nursery where the life and vigor of nature are most luxuriant, and that is where air and sunshine are the most abundant.

VENTILATION

HAVING secured the advantages of proper frontage for the nursery, we have also obtained the best conditions for ventilation. Ventilation means not only plenty of air, but plenty of fresh and pure air; while at the same time it demands, what is the most difficult of all to obtain in our northern climates, air of the proper temperature. In the spring and autumn this is easily approximated; in the summer, also, except during occasional hot spells, variation may be kept within healthful limits; but during the severe months of winter our best efforts will often fail to keep the air of the house warm enough for the very young, and at the same time fresh and pure. Nevertheless, we must endeavor to approach as near as possible to this standard. We can accomplish much, even if we cannot do all that is desirable. It is well to remind ourselves that variation of temperature is quite consistent with healthful conditions; but that such variation has much greater effect upon infants and young children than upon adults. That is to say, we can allow for the adult an amount of variation that would be hurtful to babes, and consequently the control of temperature in the nursery must be more carefully managed than is necessary in other parts of the home.

TEMPERATURE

IN THE first place, the temperature of the nursery ought not to be decided by guessing, or by the feelings of those who occupy the room. Such a mode of determining the temperature is utterly misleading. To one just entering from out of doors, a room may feel too warm; while to one who has been in the room all day, it may seem chilly. The only sure guide is the thermometer. In any room it is possible to fix upon a point where the instrument will give the most reliable measure of temperature. This point being chosen, the thermometer, especially in winter, ought to be frequently consulted, and the heat in the room be increased or diminished accordingly. The temperature for infants during the first

year ought to be maintained not far from seventy degrees, Fahrenheit, during the day, and not lower than fifty during the night. Children who sleep with the nurse or mother, however, will not be injured by a temperature from five to twenty degrees lower than this, provided the bed clothing is sufficient to compensate for the difference. From year to year, as children grow older, the sleeping temperature is properly lower, until in adult life, several degrees below zero seems to promote, in healthy persons, both sound sleep and general vigor. We must emphasize this distinction between the temperature suited to adults and that to infant life, because the proper regulation of the nursery is the question before us.

It may be well to add here, also, that where the proper warmth of a room cannot be obtained, owing to defective heating arrangements, more abundant warm clothing, especially woolen, may be made available. A baby dressed in the Gertrude undergarments, made of the Jaeger flannel, is warmly and not too heavily clothed. The essential point to be secured is that the infant body shall be always warm. It matters less how cold the air is for respiration. Very young infants, provided their bodies are warmly clad, seem to breathe easily at quite a low temperature of the air, and are able under these conditions to take long rides out of doors during the winter, without injury, and even with manifest benefit.

In seeking to find a sufficiency of artificial heat for our purpose, we find that our methods of heating are, one and all, imperfect. Fireplaces, stoves, hot water, steam, and furnaces are the means at our disposal. The fireplace will do for moderate but not very cold weather; it warms the room only in its own neighborhood, and most of the heat escapes up the chimney; but on the other hand it is the best of all methods of ventilation.

Iron stoves, while not good, are better than a poor variety of furnace, or than steam. But even a good self-feeding, hard-coal stove has advantages. The old "Morning Glory" is the best type. Its cylindrical shape is important. No square stove is a good radiator. What the scientific reason may be it is difficult to say; but the fact is that the more modern rectangular stove will not warm a room half so thoroughly as the older pattern of cylindrical stove. The prejudices of the housekeeper against the stove, as being dusty and troublesome, are not to be considered when the nursery is under discussion.

Hot water for those who can afford an expensive plant and an engineer to manage it, is certainly worthy of some commendation. Otherwise it has serious objections. We need something that will respond quickly in emergencies, and will make that particular room just what we desire, in a few minutes.

Steam is still less controllable than hot water. It must be steam heat or nothing, and so it overheats rooms when the weather grows

warmer, and often fails to rise to the occasion when it grows cold. We rule it out of the nursery as utterly unfit, however suitable it may be elsewhere. A furnace never warms all the rooms of a house equally well; and whether it favors one side of the house or another, depends upon the wind. It displaces the raw air of our rooms with burnt air, which dries up the skin, the eyeballs, the throat, and the bronchial tubes. Its only legitimate or tolerable use is to take the chill off, leaving to other means the work of counteracting its vagaries, and antidoting its mischiefs. A moderate furnace fire and a good grate work fairly well together, but furnace heat alone is just impossible for the nursery. The day the furnace breaks loose for the winter is also the day for headaches, colds, and sore throats innumerable.

The gas-log and kindred devices of that order ought not to be wholly overlooked. It is enough to say of them that they consume more of the oxygen of the room than any other means of heating, and soon render the remaining air perceptibly lifeless and unfit for respiration. Besides all this, we must recommend for the nursery that mode of heating which comes within the means of the great majority of parents, and that is undoubtedly the stove; and among stoves and above all others, the soapstone. We have nothing quite so good and economical for this purpose as a soapstone stove; it radiates a pleasant heat and is as good as a fireplace for ventilation.

We add one more word for the stove. If it becomes too hot, you can move away from it. The same can be said for the fireplace, but not for the other modes of heating.

TO SUPPLY FRESH AIR

WHATEVER may be the method of warming, a constant supply of fresh air in the room is a positive necessity. There are not many ways of obtaining this. The windows are usually the means at our disposal, the doors not being suitable, except for brief occasions. And the window is a very fair instrument for the purpose. It ought to open at the top; should be so constructed that any amount of air, more or less, may be admitted and should be open all the time, night and day. It may not be open more than a quarter of an inch, or it may be open a foot, as the air and the temperature of the room may require. But only on brief occasions of extreme cold, while the room is being warmed up to the standard of seventy degrees, ought this window to be entirely closed. We know that a temperature above seventy is oppressive in proportion as it rises above that point; also, that living is not comfortable when the temperature falls much below that point. Especially is this statement true for those who cannot counteract the cold by physical exercise; therefore, for infants

and young children. We also know that prolonged heat, even that of summer, is always the cause of increased infant mortality. This is sufficient to show the importance of attention to such matters in the nursery.

It is true that we need not be concerned about moderate variations of temperature. These are probably beneficial to the young organism, by arousing its powers of reaction, and so increasing the power of endurance for the future. We do not need to be overanxious, therefore, about slight changes of this kind.

We may conclude with this general statement, that *all* artificial air is impure, or at least is changed for the worse by the process of warming. The only pure air is that found in its natural state out of doors; and even that is purer the colder it gets. The air of high altitudes and of high latitudes is always the purest.

But since children demand a certain degree of warmth in their abodes, we are compelled to provide for them air artificially warmed; and to counteract the injurious influence of this, we are again required to secure for them a constant supply of fresh air from out of doors. The rule for regulating the amount of this pure air is to admit into the room just as much as we possibly can without reducing too much the temperature of the room.

Many mothers seem to dread fresh air. They think that the child is safe so long as it is warm and shielded from outside influences. And so they batten every door and calk every window, keep the children stewing in foul air all winter long, and are then astonished that the little ones have snuffles, coughs, and sore throats and are generally puny.

This is all utterly wrong; the children must be kept not too warm, but sufficiently warm, comfortably warm, and at the same time have all the fresh air possible. When double windows are in use, the outside window can be opened at the top, and the inside one from the bottom. By opening or closing these two windows more or less, according to circumstances, the air entering the room can be very easily controlled. Thus, between the fire and the window, or other fresh-air opening, it is always possible to regulate the temperature and the ventilation of the room.

Even where the nursery is thoroughly ventilated, the child needs the full benefit of the unmodified outside air, and that from one to three or more hours daily. Nothing can so effectually undo the mischief of a heated room as a ride in the perambulator, or, for the very young, a little journey in the nurse's arms. Children who are accustomed to this, show manifest delight in it. They have better appetites, quieter sleep, calmer nerves. They are happier all through and all over. They do not fret and worry all day long and toss uneasily all night. Nothing less than an instant violent thunderstorm ought to interrupt this programme

of blessedness—the daily out-door rides. Snow storms, zero weather, high winds, are not to be considered. Let the child be clothed accordingly, and properly protected in his carriage, and all weathers are alike good for him. This is not to be regarded as a process of toughening the infant,—a most stupid and unnatural idea,—it simply strengthens him, and promotes his development in every way. He must not and need not be chilled for one minute. A few woolen wraps will prevent this, and these he must have in just sufficient quantity to keep him comfortably warm, not to drench him with perspiration.

It is difficult to persuade some fond mothers that such treatment is not dangerous, while at the same time they are fully convinced that the safe thing for the baby is to make him hug the hot stove all day long! This simply shows that intelligence is one indispensable feature of a good nursery. Without it the most perfect appliances can do no good. One of the most healthy and vigorous boys the writer has ever known went to sleep in his little carriage every forenoon and afternoon, from the time he was two months old, and was then wheeled into the vestibule, and finished his one or two hours' nap in that situation. This continued, winter and summer alike. He was practically in an outhouse, which no artificial warmth ever modified. A better sleeper and a better baby in all respects could not be found anywhere. But however carefully ventilated the nursery may be, the child must get out into the open air as soon as possible. The infant of two or three weeks may begin with a little promenade on the veranda or something equivalent, and may reach out farther and stay longer day by day for an indefinite period. One of the great necessities for this exercise, is the fact that we cannot, no matter how we strive, make the nursery itself a helpful constant abode for anybody. We are by nature out-door animals, and only by slow degrees and long-continued processes of hardening can we be made to endure life shut up in houses. Therefore, we sum this topic up in saying: Get a good open soapstone stove; open wide the window; watch the thermometer; keep the baby out of the drafts; keep him out of doors as much as possible; adapt his clothing to his comfort indoors and out; and the best results will be obtained.

CLEANLINESS

CLEANLINESS is next to godliness, perhaps, but extreme cleanliness is not exactly synonymous with extreme good health. It goes without saying that the nursery and all its furnishings ought to be clean. The windows, the walls, the floor, the rugs, the bedclothing, the personal clothing of the infant and nurse, ought not to be, to say the least of it, conspicuously unclean. We need not imitate the animals too exactly, yet we

may learn a sound hygienic lesson from some of their habits. With the exception of the aquatic birds, animals rarely bathe. The bird sometimes splashes a little water carefully on his outside feathers, but the performance cannot be seriously regarded as a bath. Some few dogs like to swim, in warm weather, but there is nothing ablutionary intended. On the other hand, fishes are washed all the time; yet they are more subject to disease and fatal epidemics than land animals. As a rule, the health of the animal world is much more perfect and constant than that of the human world, while its attention to rules of cleanliness is of very limited amount. The domestic animal becomes subject to many kinds of sickness just so soon as we begin to house, feed, and clean him. Of course, we have in many respects improved upon the native animal by caring for him. But we have as the result a more delicate, not a more robust creature, and one in need of constant care and coddling.

CLEANLINESS AS A FETICH

ALL of this means that the subject of bathing and washing and cleaning needs to be carefully thought over. We have all seen the foolish mother whose aboriginal name would be "Woman-Afraid-of-Fresh-Air." But the woman whose terror is a speck of dust, or a little smutch on baby's nose, or a sign of soil on its dress, has escaped notice too long. Her theory is wash, wash, wash, and baby will always be well; and her theory is far from being correct. The baby may be washed too much. Its clothing may be changed too frequently. A new or a newly-washed suit needs to be assimilated before one feels at home in it. A brand-new house is not as healthful as one that has been occupied, other things being equal. Not many babies can digest three newly-starched frocks every day. A full bath, by which we mean a thorough washing in the bath tub, is refreshing in hot weather to some infants. To others it is evidently irksome and exhaustive. The luxury may be indulged in more frequently during the hot season than in winter. It is more useful in the tropics than near the poles. Besides, children differ widely as to their endurance of the plunge. Some are vigorous enough to react promptly, and these enjoy it. Others fret and cry and suffer from it, because they have not a good reaction. It disturbs the action of the heart, as appears from their chilling, shivering, and turning blue, and showing manifest signs of distress until they are well warmed, clothed, and rested.

There is no rule of wholesale application in this matter. We must discriminate between one child and another, and between climates, seasons, and days. What is helpful in one case and under certain conditions, may be deadly in other cases. As a principle, we may say that the

amount of bathing and washing that agrees with any child is the proper amount for that child. A daily plunge in all weathers delights some children. But this is not necessary for any, and it is positively harmful to a great many. With some delicate subjects, the proper way is to bathe them just enough to keep them clean, and no more. Some enjoy a cool bath, while others dread and resist it. For these latter a quick warm bath is the only thing allowable. Thus, in every case we must endeavor to meet the constitutional peculiarities of the child; and these can be discovered gradually by a little study of its behavior during and after the bath. The kind, frequency, and duration of the bath that agrees with the child can easily be determined by noticing whether the effects are quieting, refreshing, and enlivening, or the reverse. And there is no other way by which this question can be answered. It is another case where intelligence is indispensable in the nursery. Old prejudices, notions, whims, fads, and customs must all be subjected to thought, observation, and criticism. An intelligent, wide-awake mother is the life and soul of the whole matter.

INFANT FEEDING

EARTH has produced many foods for creatures both old and young, but for the mammalian infant, heaven and earth have produced one food and one only, and that is the milk of the mother. Where this is to be had in sufficient quantity, the dietetics of the nursery are reduced to such extreme simplicity as scarcely to require mention. To give the child this nourishment whenever he is really in need of it, and to give him all that he can digest, would almost cover the entire ground. But many mothers, and not a few physicians (all of whom ought to know better) need to be instructed in this elementary fact. They would not then so readily advise or be advised that artificial foods are as good as that which Nature has provided, if not better. The fashionable or the otherwise occupied mother is too easily persuaded that her bountiful supply of natural, fresh, and wholesome food is really no great treasure after all; that she may throw it away for any one of a hundred substitutes, and her child not suffer in consequence. No error can be more destitute of foundation in fact, sense, or experience, and none can be so pernicious in practice. This is no old-fashioned prejudice, but the manifest truth of Nature, and the mother who wishes to understand infant dietetics, must adopt it as her standard and first principle. Not only does a large part of the animal world bear unfaltering witness to this fact, but, with very rare exceptions, the evidence of the human infant is to the same effect.

THE WET NURSE

THE fact is both natural and rational, all conflicting ideas notwithstanding; and that the mother must occasionally be displaced by the wet-nurse, does not alter the principle. Indeed, when the mother's milk fails in quantity or in quality, the wet-nurse is the only adequate resort; and it is only because this aid is not always available, that there is need for the further study of the topic. But before dismissing this phase of our subject, let a word be said respecting the frequency of nursing.

In general, the younger the nurseling the more frequently it must be fed. For the first three months the infant will usually demand food once in two or three hours, during the day; but the mistake is often made of keeping up this rate also throughout the night. This is not only very trying to the mother, but it establishes a vicious and hurtful habit in the child, which will sometimes thereby learn to hang upon the mother's breast nearly all night long. A different habit is more natural and can be just as easily formed. If the mothers begin at the very beginning, they will find that their infants, like other young creatures, seek the comfort of maternal contact during the night, but do not demand to be fed. But if the infant is thrust from the maternal bed, and required, like Dundreary's bird, to "flock all alone by itself," natural conditions are violated. From sheer physical unhappiness the child awakens and cries. The mother must either force it to cry itself to sleep, or nurse it until it falls asleep, and then return it cautiously to its lonely crib. In a short time the forsaken young one wakens again, and again the same routine occurs. Now, if the child has been well supplied during the day, nine times out of ten it is not food but comfort for which it cries. It lacks warmth sometimes, but always feels the absence of human contact and companionship.

One of the evils growing out of this too early separation of the child from its natural habitat, is the necessity for having the sleeping room warmer than it should be. No one sleeps so quietly in a heated room as in a cold room, nor is sleep in a warm room ever refreshing; the victim awakens exhausted and ill natured. But the infant organism that acquires the warmth it needs, but cannot itself afford, from the physical warmth of the mother's body, is in its true and natural condition. This animal heat is different in quality and effect from chemical heat, such as comes from the stove. Thermometrically tested, they may seem to be identical; but physiologically and psychologically, owing to the more complex origin and relations of animal heat, they differ very widely. In order, therefore, to secure for the child the

fresh, cool air that is needed both for the health of the lungs and for the purification of the blood, the temperature of the sleeping apartment must be lowered twenty degrees or more during the winter nights, and the loss of heat made up to the infant by putting it to sleep with the mother. These conditions favor quiet and prolonged sleep, and do away with the supposed necessity of nursing the child frequently during the night. If the mother nurses her infant about nine o'clock, both of them ought then to have undisturbed repose until daylight, at least.

The baby, however, sleeps when the mother does not — he takes longer naps and goes to bed earlier. He must, then, sleep alone part of the time. To preserve the natural conditions during such lonely hours, let us put the baby in a warm cradle, with a rounded surface, or better yet, in a baby hammock. Not only should the cradle covers be warm, but there should be a hot-water bottle or two tucked in with the baby — not near him, but so that it will keep the clothes warm. If the hammock is used, it should also be warmed. A soft pillow should be laid in it, covered with a thick little pad of cheese cloth — not with rubber — and the baby put on that, and snugly tucked in. A down comforter is warm and light. If it is used it should be held down on either side by hot-water bottles, the warmth of which will then come through the down, agreeably modified.

Of course, these directions apply only to the first few weeks of the baby's life, and to cold weather. But even in hot summer the baby should be covered during sleep with a light blanket, and should have a folded comforter under him. Even in summer, too, he should not lie in a draught.

Moreover, the digestive organs of the infant require periods of rest. Any stomach, young or old, into which food is put so frequently that the work of digestion is made perpetual, will become functionally exhausted and finally diseased. During sleep the bodily waste is least, and supply ought, therefore, to be least during that period. The hibernation of some animals, which is simply a prolonged sleep, is a forcible illustration of this point. The anatomy of the human body distinctly demonstrates this periodicity of feeding; for it has reservoirs for food, the stomach and intestines, and these clamor for a supply at somewhat regular intervals, and refuse more when the demand is gratified. When the food supplied has been digested, and carried by the blood vessels to all parts of the body to be assimilated, a time of rest is given. Digestive activity ceases. Assimilation goes on, building up the bodily structures; and when the previous supply is nearly exhausted, then, and not till then, the body renews its request for more. It is not our business to anticipate this request, but to wait for it. It is worthy of note, also, that this

alternation of feeding and fasting is a more marked feature in the higher than in the lower organisms, and therefore most marked and important in human beings. If men were constructed like some worms, which may be called merely sections of digestive tubing, then, like them, he might eat all of the time. Digestion would be the sole function. But man is destined for many and higher forms of activity, for which he must have leisure, and he is anatomically and physiologically constructed in accordance with this fact. And he begins to practice his future rôle as soon as he is born. Therefore, he feeds not constantly, but periodically, after birth, which is an advance upon his antenatal condition, during which he feeds all the time.

THE MATERNAL SUPPLY

IT HAPPENS, not seldom, that the mother's milk is deficient in quantity. In some cases much can be done to remedy this difficulty. Usually a marked improvement is effected by giving to the mother copious drinks of various kinds. Among these, thin oatmeal water ranks high. A coffee-cupful of this beverage may be taken by the mother just before putting the child to the breast. The preparation is a very simple one. One ounce of oatmeal is stirred or sifted smoothly into a quart of cold water; a pinch of salt is added, and the mixture is allowed to stand in a cool place for about twelve hours. It is then stirred and strained through the finest strainer, and is ready for use. It will keep good a long time, if kept cold, so that enough may be prepared at one time to last at least twenty-four hours. This may not be a very enticing drink, but it is by no means unpleasant, and its steady use as directed will sometimes make a scanty flow of milk abundant. Many other drinks, such as fennel or coriander seed tea, are recommended for deficiency of milk; and "galactagogues" are also to be found in the drug stores. They are nearly all harmless and may be tried, but are usually found of little value.

No system of dietetics will influence perceptibly the production of milk. It goes without saying that the mother should be well nourished, just as her general health ought to be maintained in every way. But there are marked differences among mothers as to what they may eat without affecting unfavorably the quality of the milk. Some can eat anything that they desire, within reasonable limits; but many will find that certain articles of food promptly disturb the child's digestion. Such are onions, pickles, lemons, oranges, raw apples, strawberries, shellfish, and the cabbage family. Individual peculiarities will exclude other articles also, some of which will be of the most innocent character. Each mother is herein compelled to keep up a little thoughtful observation of her own case, and to be guided by results.

SORE NIPPLES

ONE frequent cause of the failure of the milk is sore nipples, which are also oftentimes the origin of that great and just dread of mothers — mammary abscess. Here is where the ounce of prevention applies with great force. Sore nipples and all their consequences can easily be prevented, in nearly every case, if cared for in time. And the very first thing to do, and to do instantly, is to use a nipple shield. The infant ought never to be allowed to nurse a sore nipple. What is known as the English nipple shield, the kind that has no tube, is the best. Through this shield the infant is to nurse until the soreness has entirely passed away. There is a local application known as Leye's nipple wash, to be had at any drug store, which may be employed with great advantage, using it according to directions given on the bottle. Of course the infant will object to the shield, but his majesty must learn that there are emergencies in which he will be obliged to be subordinate.

In obstinate cases, which resist all remedial effort, it is better to "dry up" the breast, rather than incur the risk of more serious disturbances. This is all the more justifiable because the other breast, if healthy, will almost double its capacity in consequence, and the child's loss is not so great as would at first appear.

DRYING UP THE BREASTS

As THE drying up of the breasts may sometimes be necessary for other reasons also, as, for instance, from the death of the child or some real necessity for weaning, a few remarks on the subject will not be out of place. First, do not apply belladonna ointment or spirits of camphor to the breasts to force the cessation of lactation. Do not strap the breasts down with bandages and adhesive plasters, in order to force them mechanically. Let the breasts severely alone. If, when they are full, they freely discharge themselves, as they often will, and so do not become uncomfortable, that is the only treatment necessary. In a few days lactation will cease.

If this is not enough, rub into the breasts a little camphorated oil three or four times daily, in addition to the use of the pump. That kind of pump which does the work most gently and without causing pain is the best. A very excellent instrument can be devised at home from materials always at hand — a quart bottle and some boiling water. The bottle must have a smooth lip and a mouth large enough to easily take in the nipple. It is first filled with boiling water long enough to thoroughly heat the bottle; the water is then thrown out and the neck of

the bottle dipped in cold water, and thus cooled; the mouth of the bottle is applied over the nipple closely, so as to exclude all air, but not heavily enough to compress the milk ducts so that they cannot empty themselves, and the bottle is allowed to remain in that situation until it is cool. As the air in the bottle gradually cools it condenses, creating a vacuum, which is at once filled by the milk running from the breast. This pump will draw all the milk that can be drawn without violence — which is by all means to be avoided. The massage of the breasts, or hard rubbing, or violent drawing of them by any means, always does harm and can never succeed in removing the milk from them. If the milk does not appear after moderate suction, it simply is not there. But instead we have a breast swollen from congestion, and an entirely different treatment must be adopted, and this promptly, to avert a threatened inflammation.

The treatment now is the application to the congested breast of hot fermentations, as hot as can be borne without scalding the skin. The material used is flannel cloths, saturated with hot water, in which has been dissolved common saleratus (bicarbonate of soda), in the proportion of one heaping teaspoonful to a pint of water. This must be diligently applied, changing the application often enough to keep up the heat, about once in three or four hours. The breast is then to be dressed with camphorated oil and allowed to rest until returning discomfort, pain, and distress signify that the process needs to be repeated. Further than this, domestic treatment had better not venture. If the patient becomes chilly and feverish, and the symptoms of the breast do not readily yield, it is time to put the case in the care of the family physician, if this has not already been done. It must be borne in mind that a breast which threatens to become inflamed is a breast which threatens abscess, and will certainly develop in that direction if the mischief is not arrested early. It is well also to know that such a breast is not always rendered unserviceable by passing through a temporary stage of disease. On the contrary, many recover with functional power uninjured. Therefore, even an inflamed breast ought to be gently drawn with the breast pump three or four times daily, taking from it whatever milk it contains. This will relieve the tension and reduce the weight of the breast somewhat, and so place it in more favorable conditions.

Even if the product of a breast is but small in quantity, it has great value. Any child will thrive better on an artificial food if the mother can add something of her own milk to its dietary. In general, it may be said that infants thrive best on breast milk alone; but will do very well on two-thirds of this and one-third of artificial food. Many will even do well when the breast milk is only half of what the child needs, and some will do fairly well when it is reduced to one-fourth. The mother ought not,

therefore, to abandon nursing because she has but little milk. On the contrary, she ought to preserve the small supply carefully, because of its great usefulness always, but especially because it is the only food to be relied upon in case the child becomes ill.

In some rare cases the milk of the nurse or mother does not agree with the infant. The evidence of this is the fact that the food is vomited soon after it is swallowed; also that it provokes a watery, curdy diarrhea; and finally that the child emaciates under the persistent use of it. For this there is no remedy but a change of food. If the child thrives perfectly, no importance need be attached to its occasional vomiting; for in such cases it means that the stomach has been overloaded.

ARTIFICIAL FEEDING

Do as we will, however, cases will occur, and that not infrequently, when the mother's milk fails utterly, and the problem of food becomes acute.

The true remedy for this mishap is a good wet-nurse. If such a substitute can be obtained, the difficulty is overcome at once and perfectly. No more need be said. Whatever objections may be offered, and they are many and weighty, they are not dietetic objections. Her expensiveness alone may rule her out from many families; so may other considerations, we admit. But for all that, she is the only adequate substitute for the mother in the matter of diet, and it is the intent of this article to set forth the best diet for infants, before all things.

But if we cannot have the wet-nurse, what shall be our next resource? We have come upon a long list of troubles hard to bear and impossible to avoid.

In the first place, all artificial foods are necessarily bad. Some are worse than others, undoubtedly; but none are good. They cannot be made good. They cannot be made equal to the natural product. At one time the physiological chemist, and the doctor who listened to him, thought that breast milk might be just as easily dispensed with as not. The impression seemed to be that Nature had gone to a great deal of unnecessary trouble to produce that particular pabulum, when a simple chemical apparatus could present us with a superior diet. Especially was the future drawn upon as certain to demonstrate that a mother's milk could be best made in the laboratory. After long and varied experience, this crude thought is lapsing into the obscurity to which it belongs. The truth is that maternal milk is one of the most thoroughly elaborated products of the animal kingdom. There is a finer and more minute complexity of tissue and structure and function in a single micro-

scopic milk granule than there is in all the laboratory machinery of the world. Therefore, while this machinery can do much that is useful and wonderful, it cannot make a drop of maternal milk, nor anything remotely resembling it in history, quality, or nutritive value. Moreover, nursing a child is Nature's method of transfusion of blood. The blood of the mother, but slightly altered in the milk, is never exposed to the outer air, but passes from the veins of the mother almost directly into the veins of the child. Artificial food and feeding are very clumsy imitations of this perfected material and mode. So while we are grateful to the physiological chemist for coming to our aid when the mothers fail, we must warn the mothers not to fail too readily, for we have no substitute that can compare with them.

WHAT IS THE BEST ARTIFICIAL FOOD?

GOAT'S milk; asses' milk; cow's milk; in the order named. The first can be supplied, and ought to be, in sufficient abundance to meet the growing demand. The second is out of the question now. The third is good in the country and warm from the cow, but is unstable in quality when it has to be procured from the city dairies. Moreover, it requires all kinds of modification to suit different children. The best food, then, is always a milk, the better the nearer it approaches human milk. And as cow's milk is the most readily procured, some modification of that fluid is usually the first to be tried. A home-kept cow is often the best source of supply for those who live in cities. But then the milk ought to be drawn fresh for every nursing if we wish for the best results; or we must approach this as nearly as possible. If this food constipates or passes the bowels undigested, it must be modified by the addition of some other food. The most useful of all such articles is old-fashioned oatmeal water, the preparation of which, for the mother, has been before described. It may be treated in the same manner for the child, and added to the fresh milk in quantities to be determined by experience. The oatmeal water, for the child, ought after cooking to be as thin as poor milk, and is to be tried in proportions of one-eighth, one-fourth, or one-half the quantity of the milk used. The exact amount will finally be decided by the effect upon the child, notably upon the intestinal discharges. When these are natural the food is about right.

Many of the artificial preparations have here their rightful place — to modify cow's milk. Of these there are many, and no one can be called the best, because that is always best which agrees best with each particular child. In this respect no two infants are alike. One baby's food is another baby's poison. The mother can trust no advice, not even

that of the doctor, unless he advise her to try one food after another, until she finds the one that agrees. There is no other way, except in the case of breast milk which we know beforehand is, practically, always the best.

MODIFIED MILK

THE basis of every infant food ought to be milk of some kind. Not one child in a thousand will wholly refuse milk, and that one is likely to show in the course of time the ill effects of a diet without milk. Physicians have lately learned that a very painful and dangerous form of scurvy sometimes attacks children who are fed on preparations of grain only. But in composition with as much milk as the child can digest, these same foods are very useful. Such preparations are numerous, and it is better for the mother to confer with her physician before she decides upon any. We simply wish to emphasize the fact that the baby who must be deprived of his natural food, must first be kept in touch with milk of some kind, and when this disagrees it must be modified by the addition of other articles. To the infant, diet comes before everything; even temperature and fresh air are not so necessary to him. He may live in impure air; he cannot live on a food that he never can digest. To find out what special preparation of food will be helpful for the child is the first thing to be done, and that is oftentimes a difficult task. Neither chemistry nor physiology nor philosophy will settle the question for any child. Only direct experiment can do it.

HOW TO ANALYZE THE BABY'S FOOD

SURPRISING facts are encountered in this search for the right food. The writer knows of one fine, plump, perfectly healthy babe of seven months whose mother's milk failed before he was a week old. She gave him the only food that was at hand, undiluted milk from the milkman who supplied the neighborhood; and it proved to be for the child a perfect food. I have seen others flourish equally well on imported condensed milk diluted with about ten parts of water; others again rejecting the imported, but thriving well on the American brands. The variety is endless. But the infant himself is the only analyst worthy of attention, and to his verdict we must all bow. And why not? Is there any known analytical process equal to the digestive process in the child, or any laboratory that can compare with his digestive and assimilative organs?

Some will object that this is making the infant a subject of experiment. True; but we cannot do otherwise. Speculate and analyze as we may, after all is done the same experiment is to be made. After we

have been made sure that a given food contains just the same elements as breast milk and in just the same proportion, the decisive test is still to be made, and that is made with the child. The proof of his pudding is always in the eating.

We do not mean to assert that all efforts at analysis short of a child's experience are useless. On the contrary, they aid considerably in the manufacture of foods for our purpose. But the intent is to make it clear that the crucial test of all foods is the physiological, in its most perfect form. By that test it is established that human milk drawn directly from the breast is the one perfect food for infants. If we cannot have that in full quantity, then we secure all that we can of it, and eke out with foods that physiologically resemble it most closely, that is to say, with other kinds of milk. If these disagree, we seek some prepared food that will modify them favorably. This we find among the many products offered in the market, and proceed to prove them by experiment.

THE BABY'S BOWELS

THERE is one effect of a milk diet which quite frequently occurs, even when the mother's milk alone is used, and which causes no small amount of trouble in the nursery, and that is persistent constipation. The subject belongs properly to medical treatment, but is mentioned here because it almost always runs through a long course of domestic doctoring before a physician is consulted. The natural anxiety of mothers and the abounding advice of neighbors do a great deal of harm in this matter, and generally end by rendering almost incurable what at first was a trivial ailment. As a rule, it is this ignorant interference with nature that does all the harm.

If the baby is slow in evacuating his bowels, goes a few hours or even a day beyond the customary time, there is no occasion for domestic terror. The first and best thing to do is to wait until a spontaneous movement occurs, and not to rush immediately for the syringe or suppository, the castor oil or other cathartic medicine. It is indeed easy to produce prompt results in this way, but the first step will necessitate another, and this another, until the child will never have a natural evacuation. The effect tells upon the general health of the child. More and more heroic measures are required as the victim becomes accustomed to the artificial stimulus, until the hour for this operation becomes a daily trial to the infant and to all concerned. Therefore, we repeat the injunction to let the baby alone, as the one sure, safe, and harmless treatment.

Only one measure may be endorsed. Usually when there is delay on the child's part, the movement when it does occur is perfectly easy and

natural, thus proving that interference was not needed. But if the result is a constipated and difficult passage, the case is altered. Then a remedy is to be sought, and the best of all is a little breakfast of oatmeal water for the baby, taken just before its morning nursing, or at any other time that may be convenient, but always just before nursing. From a tablespoonful to a teacupful is the limit of the amount required. This will be regulated by experience. If less will not accomplish the result desired, more may be used. If a very finely strained preparation fails, it may be used coarser and coarser. This recipe is for habitual constipation, which is due to the milk diet, and cannot be corrected without some change of food. The oatmeal water may be sweetened, if the child objects to it without sugar; otherwise a little salt only is to be added to it.

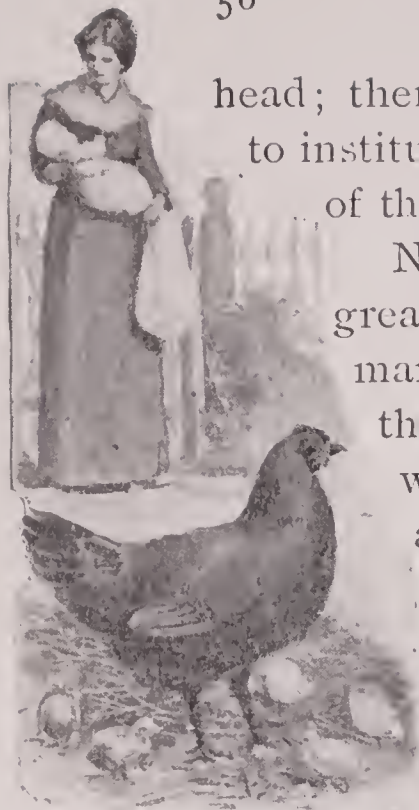
In short, in this as in all other matters pertaining to the training of the child, we find that our first lesson is, hands off! We need to be very sure when we undertake to do anything, that we are not interfering with Nature, but helping her. Like an indulgent mother, she puts up with a deal of fooling, hoping thereby to teach us to love and understand her, but when she has a really delicate and important operation in hand, like the building up of a baby's fine organism, she tells us that we may watch but must not interrupt or bother. If we disobey, she promptly punishes us.

Our first duty, then, is to see what Nature does; our second, to follow her plain directions as closely as may be, giving our children plenty of her good air to breathe, keeping them warm, feeding them the food she prefers, or the nearest possible approach to it, and for the rest chiefly giving them over to her and letting them grow.

R. NORMAN FOSTER, A.M.; M.D.

THE ORDER OF DEVELOPMENT

OBSERVERS have been forced to admit, on comparing the human baby with the young of other animals, that the comparison does not reflect credit upon the baby. The mother—who is usually not an observer—is not so ready to admit it. She would not exchange her helpless little red manikin, with his almost unseeing eyes, his undeveloped ears, his bald head helplessly wagging about, for the most intelligent colt that ever stood safely upon its long legs in the first hour of its life, or the downiest chick that ever successfully directed its well-managed head and accurate eyes toward the picking up of a crumb a few minutes after leaving the eggshell. Being entirely convinced in her heart, she does not stand in any great need of being convinced in her



head; therefore it is doubtful if it would ever have occurred to a woman to institute comparisons between her baby and the babies of the rest of the animal kingdom, if it had not first occurred to some man.

Nevertheless, such comparisons have brought out many facts of great value. The striking central fact, that the young of the human race is distinctly more helpless, less completely formed, than the young of any other creature, led to an inquiry as to why this was so—an inquiry whose answer is of direct practical importance in the rearing of children.

As Mr. John Fiske has pointed out, the meaning of the long human infancy is that the activities of the race have become so many, so widely varied, so complex, that they could not fix themselves in the nervous structure before birth. Moreover (though, so far as I know, Mr. Fiske has not said so), the modification of the baby's nerves and brain necessary to bring him to his full human powers, requires a larger and richer environment than can be given before birth. If it were true that women could influence their children by a careful course of education during pregnancy—if intra-uterine education had any scientific foundation whatever on which to rest—we might expect the baby to come into the world a more completely organized being than he is; and many of us, without in the least waiting to prove our opinions before they crystallize into convictions, do, as a matter of fact, arrive at the conclusion that the baby has reached a stage of development at birth which he really reaches only some months later. But it is not true—intra-uterine education is not possible—and, if it were, according to Mr. Fiske's law of infancy, we should by practising it only be limiting our children's future development. Nature needs all of the nine months before birth, and all of her concentrated energies, just to make ready the machinery, to make a safe physical beginning.

When the baby is born he is, as Virchow says, merely a spinal animal. The higher brain centers do not yet exist—or, if they exist, are in too incomplete a state for activity. They develop slowly, stimulated by the sensations which the baby experiences. Within the womb, there are few, if any, such sensations. It is true the unborn child may be made to move by the laying of a cold hand upon the mother's abdomen, and kicking motions also may be excited; but these are reflex movements, not requiring the action of the higher brain centers. The spinal cord and the cerebellum are enough to produce them, as is proved by the fact that they may be induced in animals from which the higher part of the brain—the cerebrum—has been removed.

In the darkness and silence of the period before birth, the body is built only so far as it must be in order to maintain life and get ready for

the next stage; but the higher development of the young creature requires a wider environment. Not out of silence and solitude is the soul of the child born, but out of the living world. An egg may suffice to perfect the chicks; the world of nature and of men and women is needed to perfect the human being. Yet when the child is born he does indubitably bring with him distinctive mental and moral tendencies, reflected in some mysterious way from those who called him into being. Are not these traits, these individual peculiarities, you may ask, begun before birth; and may not a system of training on the part of the mother assist the growth of the right ones?

No one knows yet what the manner and method of heredity is—yet we all know that it is not the same as antenatal impressions. For such impressions are naturally from the mother only, while the child often inherits as much of his peculiar personality from the father as from the mother—or even from remoter ancestors, who died before he began to be. Whatever heredity may be, it is not the action of the mother's mind during pregnancy that determines it. As nearly as we can say with truth, it is the union of the father's whole character—the undeveloped character that he inherited from his ancestors, as well as the character built by after years of conscious life—which is passed on to the child, modified by union with the mother's character, with all its undeveloped possibilities. No one yet knows the law by which children in one family sometimes resemble the mother and sometimes the father. It may be a question of health and vigor at the moment when the child's body is first called into being that determines which of the two shall predominate. At any rate, the only education before birth worthy the name begins with the childhood of the father and mother. Teach your boy now to prepare for fatherhood; make him know that as he shapes his character now so is he also shaping the character of his children. Let the maternal instinct of your daughters aid them in correcting their faults of temper and judgment, for by so doing they are at least beginning the education of their children, which should, as Holmes said, have begun with their grandmothers. Meanwhile, it is too late for you to worry. Nine months of the most intense effort will not change the work done in your organism by all the years of your life.

When the child is born, then, he has certain powers—very few compared to what he will have—and certain inherited tendencies which may be greatly modified by education and environment. Let us see what he is, and what he can do.

The average boy-baby weighs about seven pounds at birth; the average girl about six and a half. The head is much larger in proportion to the body than in after life; the nose is incomplete, scarcely more than a pair of broadspread nostrils; the legs short and bowed, with an ineradi-

cable tendency to fly back to the antenatal position—flexed upon the abdomen—as if they were fastened there by India-rubber bands. The baby's body is 74.8 per cent water, while the adult's is 58.5 per cent. The plates of the skull are not completed and do not fit together at the edges. In difficult births these plates often overlap, and the child for a few days or weeks has a misshapen head, which, nevertheless, comes right in time. The bony inclosures of the middle ear are quite unfinished, making the care of the newborn child's ears a matter of no less importance than the care of his eyes.

The baby can cry, and suck, and sneeze, and cough, and kick, and hold on to your finger, and this is about all he can do. To every mother this seems wonderful enough, and so it really is. All of these acts, though they do not yet imply personality, or even mind, do imply a wonderful organism. The simplest of them requires the coöperation of many delicate little nerves and muscles, and is wonderful enough to be quite beyond the power of the scientists to explain.

One of the first things to be observed about the young baby is the almost constant motion which he keeps up while he is awake. He stirs, and nestles, and kicks, and waves his arms about aimlessly. Yet he is altogether too weak to turn himself in bed or escape from an uncomfortable position; and he remains so for many weeks. Nevertheless, this constant, gentle motion is his first step toward getting control of his body, and indeed, toward knowing himself at all. It is, therefore, of the first importance, educationally, that he be given freedom to move. Clothes, even of the lightest and softest material, do obstruct and impede him more or less, and from the beginning he should be given time to move and stretch upon the nurse's lap before the fire, with his clothes off, or at the very least, with his clothes lifted away from his feet. His back should be rubbed, thus supplementing his natural gymnastics with a little gentle massage—a delight both to mother and child.

It is with that intuition which so amazingly lifted him to the level of modern science, that Froebel seized upon the power of movement to first hint to the mother how she could help and teach her child. The "Play with the Limbs," here given in Miss Blow's translation, is not intended to enlighten the child, who will not for long understand it in the least, but to help the mother to live with the baby in that period of his life when motion means so much—means, indeed, the dawning of consciousness. In this play, the mother is represented as laying the baby, undressed, upon a pillow, and as she stands over him, seizing the flyaway little legs softly by the ankles, and moving her arms with them, sometimes helping, sometimes hindering them, but always making them more conscious, because productive of more varied sensations than the baby could manage for himself. When we realize that consciousness

apparently grows out of sensations many times repeated, by and by remembered and compared, we shall see how important it really is that the mother should aid her child, by following his own instinct, as he moves along this road to self-knowing.

After moving the little limbs, she will oppose her hand to them, or her breast, and let him kick against her. Who can say how soon out of this play will begin to emerge a dim perception on the baby's part that there is a difference between himself kicking, and that which he kicks against—in philosophical parlance, between the Me and the Not-me? No mother could wish to be an inactive factor in bringing about this great result, the beginning of conscious personality. The "Motto," by Henrietta R. Eliot, quoted by Miss Blow, well expresses this feeling:—

PLAY WITH THE LIMBS

MOTTO

WATCH a mother's answering play
 When her happy baby kicks,
 She will brace her hands to please him,
 Or in loving sort she'll tease him,
 With her playful tricks.

This is not mere fond caprice,
 God inspires the pretty strife,
 She is leading a beginner,
 Through the outer to the inner
 Of his groping life.

SONG

UP AND down, and in and out,
 Toss the little limbs about.
 Kick the pretty dimpled feet:
 That's the way to grow, my sweet.
 This way and that,
 With a pat-a-pat-pat,
 With one, two, three,
 For each little knee.

By and by, in work and play,
 They'll be busy all the day,
 Wading in the water clear,
 Running swift for mother dear.
 So this way and that,
 With a pat-a-pat-pat,
 And one, two, three,
 For each little knee.

Of course, the very first aimless movements of the baby are not to be treated in this way. He has enough to do, the first weeks of his life, to get used to the strange new conditions of it. Light, sounds, touches on his sensitive skin, together with the new organic sensations of breathing, digestion, and suction are all that he needs, and sometimes almost more than he knows how to endure. But by the time the mother is up and around, well enough herself to feel like playing with the baby, he will be ready for a very little play every day. And the more systematic and simple this play is, the more it will benefit him, helping him to get control of his legs and hands.

And hands, I say, for Froebel's play is only suggestive; its principle applies as much to the baby's hands as to his legs. They, too, may be caught and held, then let go, clapped together, rubbed and patted,—and what real mother does not do it, out of sheer delight in the dimpled, soft little things? Yet sometimes she thinks she is wasting time,—that she ought to be doing some bit of housework, rather than playing with the baby. Perhaps, if she knows that she is really giving him his first lessons, she will no longer reproach herself.

I think it is Marion Harland who tells the story of a mother who descended like a desperate whirlwind upon her little girl playing on the doorstep in the sunshine, and exclaimed: "Mother is going to have a moment's cuddle with her darling little girl, *whatever!*" Struck with the tragedy of her tone, Marion Harland inquired as to what it was that was depriving her of the natural joys of motherhood, and found it was—lemon pies!

But to return to the newborn child: He needs all the little comforts his mother can give him. All child students are agreed that during the first year of life children suffer from many obscure discomforts. The first attempts to use their organs are trying, and it is long before they succeed in using them perfectly. For example, the breathing is for a considerable period irregular, even during sleep. The frequency of colic comes from the newness of the digestive apparatus, which is easily upset. Cold, as already pointed out, is a great source of distress; and, in general, the effort to adapt nerves and muscles to the new conditions of life is productive of discomfort. Perhaps it is because of all these things, but it is also because of the carelessness and ignorance of parents, that the mortality of newborn children is so disproportionately great. According to Compayré, twenty-five per cent of all babies born die within the first year. Children from one to six years old show the next greatest mortality—15 per cent.



With these facts in mind, surely no mother need regard herself as foolishly indulgent if she give her child all the little pleasures she can — pleasures considered not from her standpoint, but from his. She will take time to give him his daily outing, and will arrange her house-keeping so that it will run on a simpler scale, allowing her more time to spend with the little being who is more truly dependent upon her human care and sympathy now that he is born than he ever was before. Before birth, he needed merely a placid, healthy mother; now he needs an intelligent and sympathetic one.

The first pleasures of a young baby are sucking; a warm bath and a warm, curving bed; soft light, and sweet sounds. A moderate muscular activity is one of his chief joys, and, as we have just seen, as necessary as it is delightful. And, indeed, all these pleasures seem to be only an incentive to get the necessary activity performed. Suppose a baby did not like to suck — what disaster! The human race would soon become extinct. Suppose it did not like a soft light: it would never learn to see. Suppose sweet sounds were not agreeable to it, and that it lived in dread of disagreeable ones: it would never hear, or at any rate, hearing would never be developed as it is now — we should have no such thing as human speech. Even the pleasure in the warm bath and the bed is necessary for existence, for it secures the cleansing of the skin and the rest necessary to the growth of the bodily organs.

The Divine plan seems to be to lead little children by delights as well as by penalties. On the one hand are pains and penalties — the "Thou shalt not" of Nature's ten commandments, which, of course, image exactly God's ten commandments. On the other side are the commandments and promises: "Thou shalt," and if thou dost thou shalt inherit the kingdom. Shall mothers set themselves against these laws and, for any purpose of feather-stitching or making lemon pies — yes, or darning stockings and sweeping floors — deny themselves the glory and duty of leading their children by delights, reserving to themselves only the grim privilege of discipline and punishment? It makes one's heart ache to think that even newborn babies are marked out for victims of the mistaken puritanism of our age, and are left to wail in the dark, fighting their tiny fights with hunger and thirst and cold, in feebleness and dismay, alone.

The will seems to be born from the fact that some sensations are agreeable and some disagreeable. The tiniest baby can like or dislike the things he feels, and by and by, after hundreds of repetitions of the agreeable or disagreeable sensations, there will be a dim memory — they will be recognized as having been experienced before. When enough of them are so recognized, there will be comparison, and then for the first time, choice. When the child chooses to escape from a disagreeable

position, for example, and makes an effort to do so, his will has begun to take possession of his organism. When he first cries in discomfort, it is not in order to get relief, it is merely to give expression to his feelings — an expression of which he is himself barely conscious.

Suppose now there is a Spartan nurse in charge, who decides that he should be left to cry, that it is bad for him to learn that when he cries he will be relieved, what then? Why, Nature's law is interfered with; for it is exactly Nature's plan that he shall learn that if he cries he will be relieved. It is the first herald of language — not yet the dawn, but the morning star. Moreover, when the uncomfortable baby, wailing unconsciously — for even brainless babies cry — first begins to connect his crying with relief, he first begins to associate higher brain centers with the spinal centers that have heretofore sufficed him; he enters upon a higher stage of existence. Nor is this stage at all a moral one as yet — it is merely a stage in which the brain begins to act, in which a dim will first begins to control the mechanism of the body. How absurd, then, to begin at this stage the moral training of the child! He needs to get a moral nature before it can be trained.

As Compayré says, "It is Nature, it is not yet the individual, which manifests itself in the first motions and the first cries of the child." Shall we undertake to discipline Nature herself, the Mistress of Laws?

The newborn baby needs caresses. He needs them because of the bodily warmth which he is always craving, and also for some more inward and mysterious reason. We have already noted the strange fact that children in Foundling Asylums and hospitals, where they are brought up on the most hygienic principles, do not thrive as do babies in poor and ignorant homes, where, nevertheless, love rules. When all the physical requirements are satisfied, there remains for the human being, not only intellectual requirements, but spiritual and moral ones. Love is the deepest force in the life of the adult being; one might suspect from this that it has its roots deep in the emotional nature of the child — deeper than in his brain, even.

Emotions, as we know, move not only our conscious thoughts, but our unconscious processes of respiration, digestion, circulation. We cannot eat when we are overwhelmed with anxiety; we hold our breath in stress of fear; we grow pale with dismay. These are all activities of the spinal cord and the medulla; the higher brain centers are not required in them at all. If James's theory of the emotions is true, — that emotion is the feeling of the changes in our organism produced by a certain fact, — then we might even expect to have emotion present without any coöperation of the higher centers at all. And this, indeed, seems to be true. Microcephalic children, with almost no cerebrum, have been known to show affection. May we not thus account for the cases of

unreasoning fear, for example, wherein our better reason tells us plainly that we ought not to feel fear?

We see the same thing in the instance cited by James: As a boy, he once saw a horse bled; the blood was in a bucket, and, with boyish curiosity, with no idea of anything offensive in the act, he was stirring it round and round with a stick, when suddenly, to his own utter amazement, he fainted. He relates that he had never heard of the sight of blood producing faintness or sickness, and after recovery he could not get over his surprise that the "mere physical presence of a pailful of crimson fluid could occasion in him such formidable bodily effects."

We, ourselves, know better than to be afraid of the number thirteen, yet some cannot sit down to a table as one of that number of guests without an emotion of fear, quite in despite of all reason. It is the same with all superstitions—looking at the moon over the wrong shoulder, watching the kettle boil, being afraid to boast of good luck, and the rest of the absurd list.

If, then, it be assumed as probable that the child can feel affection, in some degree, even before his higher brain centers are developed; and if it be granted that he will feel this emotion as a result of the physical sensations which we are accustomed to associate—and which he will in after life associate—with love; does it not follow that the child who is caressed will, all other things being equal, be more deeply loving than the one who is not?

Once, dreadful to relate, I heard a lecturer—a woman, too, and a kindergarten—advise mothers not to kiss and caress their babies lest they thereby sow in them the seeds of future sentimentalism! I cannot but believe this to be an extreme case of unnaturalism; yet it illustrates the kind of error that is often made in dealing with children. It consists in the argument—as for example, in this case—that what one does not want the man to be or do, that one must not permit the child to be or do—an argument as specious as it is fallacious.

For the child is not the man in miniature—he is, in some respects, another order of being. We would not put him at once upon the food which he must have in later life, because we plainly perceive the lack of teeth. No more should we exact of him adult morality, for in that respect also he lacks the mental development. The barefooted boy will not necessarily eschew footwear when he comes to man's estate; nor will the baby who puts everything into his mouth become a glutton. The little baby does not need to be "early inured to self-restraint" or anything of that sort. He has, as yet, almost no self at all; and restraint would be a very bad thing for the feeble germ of it. A wise gardener prunes the rank vine; but no one prunes the young plant just pushing through the soil.

Like the plant, the baby wants proper environment, and food, plenty of the sunshine of love, and room to grow in.

The first sign of emotional life in a young child is, as every mother knows, a smile. Perhaps this is not a strictly scientific statement, if under the term emotion be included the sensations of hunger, and various forms of physical distress; but in the sense of a distinctively human emotion, it is true, for it is a human emotion, in spite of the fact that monkeys and dogs have been known to laugh, in a fashion, and monkeys are susceptible of tickling in the armpits. We must all admit that these rather seem human-like manifestations in the higher animals than animal-like manifestations in the human being.

The date of the appearance of the first smile varies much in the records published. As Preyer points out, a smile on the face of the sleeping child, after a good meal, is without question an expression of satisfaction, but it is not yet a smile in the true sense of the term. He saw such a smile on the face of his little son on the tenth day of his life. The perfect smile, with open eyes, was not seen until the twenty-fourth day. Miss Shinn was sure of a smile provoked by a touch upon the lips, the day before her little niece was a month old. Darwin was not able to record an unmistakable smile on the faces of two of his children before the forty-fifth and forty-sixth days. His boy was a hundred and ten days old—three and a half months—before the game of “peekaboo” aroused in him what his father termed an incipient laugh; while Professor Preyer observed an “audible and visible laugh, accompanied by a brighter gleam of the eye,” on the twenty-third day. But, as this observer says, “It depends essentially upon the nature of the occasion of the smile, at what date the first smile shall be fixed.”

Once the baby has smiled, however, the mother has something to do, to help it to bring this almost unconscious expression of contentment up to the level of a conscious act, performed in obedience to the will, for purposes of communication. She has the instinctive desire to do the very thing she ought to do—to smile at the child, leaning over and talking to him, and singing to him. If she has the wisdom to trust this instinct she will be safe, but we mothers have reached the point in our own development where we must make over our instincts into conscious acts. Like the child, we must make those acts volitional and rational which before were only half-conscious and instinctive.

Dr. Seguin, in his “Report on Education,” recommends that colored balls and tassels be hung above the baby’s crib, that he may, on waking, have these pleasing objects to smile upon. Preyer says his boy’s first laugh was excited by a colored tassel; but Froebel says that the mother’s face and smile must greet the waking child. In conformity with this

dictum, Miss Shinn, in that really wonderful and beautiful book, "The Biography of a Baby," proves quite conclusively that a swinging ball cannot do much for a pupil whose sense apparatus is not yet in condition to see properly the outline of the ball, and that "Nature has provided an educational appliance almost ideally adapted to the child's sense-condition, in the mother's face, hovering close above him, smiling, laughing, nodding, with all manner of delightful changes in the high lights; in the thousand little meaningless caressing sounds, the singing, talking, calling, that proceed from it; the patting, cuddling, lifting, and all the ministrations that the baby feels while gazing at it, and associates with it; till finally they group together and round out into the idea of his mother as a whole."

As every one knows, the baby is at first unable to hold up his head. To us, who perform this act habitually and unconsciously, this inability on the baby's part seems particularly surprising, but the truth is that no other animal holds his head up constantly and effectively except man. The human baby seems to be induced to make the effort mainly by a desire to see more clearly. It is, therefore, a necessity of the mental life. There can be little doubt that the baby could see clearly enough for all physical purposes with his head hung down, but not clearly enough to make him master of his horizon.

The first efforts to hold the head erect, however, seem to arise merely from an overplus of nervous energy, which makes the neck muscles contract, just as it makes other muscles contract. The first slight raisings of the head are like the first kicking movements—merely impulsive—and the child himself is entirely unaware of the action, and, therefore, without any notion of the end toward which the motion tends. In all the progress of a new baby toward mastery over his own organism, one is struck with the way in which all the natural world works toward an intellectual and moral end, quite without the coöperation or knowledge of the individual most concerned. By the time the child attains an intellectual and moral consciousness, he may conceive himself as master of the natural world; but first he is its product; and never is he wholly free from dependence upon it. But how does it happen that the natural laws work toward the production of an intelligence capable of denying matter—of conceiving it entirely as a form of consciousness? How does it happen to evolve a moral consciousness which, instead of conducing to the survival of the fittest, insists upon the duty of the strong toward the weak?

In addition to the obvious advantage of holding the head erect for purposes of looking, is the further advantage that it frees the ears of the child, as he lies against his mother's breast, and thus conduces to hearing. Preyer considers that the balancing of the head is one of the first indi-

cations that the child's will is taking possession of his muscles. He explains that at first the contraction of the muscles that balance the head is purely impulsive, but that as the agreeable consequences of them become evident — as the pleasant lights and sounds flow in upon the child — he desires these contractions; he makes the effort; his will acts.

Not only do all of us let the head drop and bob when we go to sleep in an upright position, proving that when the will sleeps the head is no longer balanced, but every one must have noticed the common tendency to slip down in a chair until the back of the neck is supported, when engaged in earnest conversation; or to support the head on the hand, when engaged in study. In both of these instances we need all our will power for mental concentration, and we instinctively try to utilize the amount otherwise needed to hold the head.

Preyer's boy held his head erect during his sixteenth week, — that is, when he was between three and four months old. Miss Shinn's niece held her head perfectly for a quarter of a minute at a time at six weeks old, and by the end of the second month "could balance it for many minutes with a little wobbling. This uncertainty soon disappeared, and the erect position of the head was accomplished for life."

R. Demme's observations on a hundred and fifty children go to show that "very powerfully-developed infants carry the head properly balanced as early as toward the end of the third or within the first half of the fourth month of life; children moderately strong do this for the first time in the course of the second half of the fourth month; and more delicate individuals, that fall somewhat below the normal standard in their nutrition, do not attain to this before the fifth or the beginning of the sixth month of life."

It will be noted, therefore, that this is an important point for mothers' records — not necessarily conclusive in itself, but with other things giving strong evidence of the nutritive condition and actual vigor of the child.

When, laying one's finger in the flower-soft, helpless hand of what my little daughter once called a "bran-fresh baby," one suddenly finds it caught in a grasp of surprising force, one may be tempted to suppose that the child clasps it intentionally. But he is, as it were, compelled to grasp your finger by the action of his own muscles; which do the deed of their own accord, without waiting for orders from the inadequate young master throned in the cerebrum. The baby has no more to do with it than we have with the spring of our muscles when we are suddenly startled. This first grasping is called "reflex grasping"; that is, the muscles react against the stimulus presented by the touch of one's finger without any interference of the volition, exactly as the muscles of a decapitated frog contract when a current of electricity passes through them.

All our little involuntary muscular tricks are of this description — the peculiar way we hold the pen, the small changes of muscular control which make our handwriting different from that of any other person, the way we crook our little fingers when we drink from a cup, the way our fingers play on the piano a selection they have once mastered, even when we cannot ourselves remember the intricacies of the harmony — these acts, into which consciousness does not enter, unless our attention be called to them, are reflex, and the baby's first vigorous clasp of the finger is of the same description.

Dr. Louis Robinson, conceiving that this would make a fine Darwinian point, tried experiments upon some sixty newborn babies. He found that they could sustain their whole weight by the arms alone when their hands were clasped about a slender rod. They grasped the rod at once, and could be lifted from the bed by it, and maintain this position by the half minute — a feat that would be quite beyond the ability of many adults. He argued that this early strength of arm — which, by the way, begins to disappear soon afterward — was a survival from the remote period when the baby's ancestors were monkeys, or monkey-like people who lived in trees. The baby who could cling best to his mother's fur as she leaped from tree to tree, would be the baby to survive and to bequeath his traits to his descendants. Some observers think that a baby's well-known love for pulling hair harks back to the same period.

However this may be, it is undeniably true that the baby's ability to use his hands grows before his ability to use his legs. His legs are absurdly disproportioned to his height — or would be, if he were a miniature man — and it is possible that his clothing hampers his use of them; but in any event, during the first months of his life their chief activity seems to consist in curling and uncurling, and their chief use in this world to entice, by their pink curves and general loveliness, mothers and aunts and grandmothers to be their owner's willing slaves. Who that has felt a baby's fat little foot kick against her cheek, while the tiny toes tried to grasp like fingers, but has felt it an impossibility to neglect the wishes of so endearing a young creature? Baby's charms, luring victims into subjection, are as canny a device of wise old Dame Nature, as the charm of young womanhood, leading men to pause in the pursuit of power and spoil and to give to love a place in their hearts. Women ought to worship babies, just as men ought to worship women. Love grows thereby and becomes more of a power in the world.

Appealing as a baby's feet are, his hands, flying about from the first day of his life, touchingly small and unable, dimpled, deliciously formed and cased in finest silk, are his chief means of subjecting the world about him. They are kissed and kissed, from his first birthday until

he is large enough to protect them with a good coating of various foreign substances. Do not the tender nerves convey to him some sense of what those warm kisses mean? Not precisely that, perhaps, but a sense of pleasantness, by and by associated with certain presences, with other loving pressures of his body, with soft, murmuring sounds, and the sight of a smiling face. By what magical process these things are translated to mean love, no one knows; but they are so translated, as soon as the baby is able to understand expression at all.

During the first weeks the hands are much up and about the face. This is largely because they, like the legs, tend to reassume the antenatal attitude. By accident, they reach the eager little mouth; they are sucked promptly, and then, after many repetitions of this experience, arises that double sensation that is one of the first steps toward self-consciousness. The child feels himself suck his own fist; he feels his fist being sucked. Some day it will dawn upon him that that fist belongs to him—the being who owns the sucking month. Up to this point, as Miss Shinn has observed, and many mothers with her, the baby is often grievously surprised and indignant over the fact that when his arms begin to wave about, his comfortable fist is mysteriously jerked out of his mouth. This experience, too, with its discomfort, leads him to make an effort to control things, and presently we see him making what looks like conscious efforts to get his fist into his mouth—his will is beginning to take possession of his arms and hands.

The first sign of will has been even more intellectual: the child's eyes have clung to a bright object held up before him, and he has turned his head to follow it when it was moved. From the beginning, the child's development shows him to be an embryonic intellectual and moral being, with interests above his stomach. Perez had a disgruntled friend (who must have been a heavy cross to his own wife), who wrote that he could not have believed that any human being could live so entirely for his stomach as did his little son. He said he lived only to eat and digest. Perez—all mothers will thank him—protested warmly that the baby was much more than a feeding machine, and that the frequent meals and many naps were necessary only as a preparation for future activities of a much higher order.

Preyer took for granted what he called the "normal greediness" of the child; but Miss Shinn's "Biography of a Baby" proves conclusively that the child shows from the earliest weeks that he is an intelligent being in the bud, and that very early in his existence, intellectual needs take precedence of physical needs, except such as are strictly necessary to preserve life. If this were not so, how should we be able to quiet a hungry child, or a sick one, by showing him new objects, carrying him about, taking him out of doors, jingling bells and

rings for him to hear? Little as such antics may be accounted intellectual, the appeal made by them is still to the baby's brain, and not to his stomach.

The early period at which the hand begins to fall under the control of the will shows its importance as a factor in education. In the first place, of course, a faculty grows by its own exercise, and every time the baby succeeds in getting his hand to his mouth as the result of desire; every time, still more, that he succeeds in grasping an object, as the result of desire, his will power grows. And not only that, but, as each such occasion brings him new sensations, the brain centers for receiving and recording such sensations grow. As the sensations multiply, relations between them come to be established, comparison is instituted—lo! an idea is born. For this nothing more is actually needed than a brain and a hand, and the nerves and muscles connecting them.

As a matter of actual experience, of course, the eyes, the ears, all the sense organs, play an active part in the stimulation of ideas, but it is an admission of tremendous importance, educationally, that a being without eyes or ears, sense of taste, or smell, with all his body paralyzed except one hand and the vital organs, would still be capable of thinking,—as capable, perhaps, as a being in the same general condition, but having eyes instead of a hand. The order of the thoughts might be different—fortunately no poor beings have yet had to suffer in order to fully prove this point—but in either case, the child would indubitably be a thinking human creature. Laura Bridgeman and Helen Keller, both of them deaf and blind,—shut out wholly from the world of light and sound—receiving their education almost solely through the hand, yet unusually capable of thinking, illustrate the point with quite sufficient fullness.

The child's hand, then, must be regarded from the beginning as the servant of his brain—an instrument by which he carries impressions of the outer world to the seat of consciousness, to be transformed into the inner world; and by which, in turn, the inner world is made to transform the outer world.

However, the lips and tongue seem to be the first organs of touch, not the hands, and for a long time the mouth seems to be also the chief organ of seizing. The baby puts his head down toward his hands to suck at things, instead of raising his hands toward his mouth. He puts things into his mouth more to feel them than to taste them. The monkey uses his mouth as a means of holding things, as we all know, and the baby's proclivities in the same direction make mothers and nurses anxiously search the floor for little things that are dangerous if accidentally swallowed. One sees the little explorer, even after he is old enough to creep, putting into his mouth all the interesting things he finds. Mothers

sometimes needlessly complicate their relations with their children by undertaking to train them out of this "bad habit."



Why trouble to do ineffectually what Mother Nature will soon do effectually? As the hands develop, the mouth will be used less and less; moreover, such experience as the child has already had in the way of tasting unpleasant things, will soon make him as chary of what he puts into his mouth as we adults are. Don't waste your "noes," therefore, but save them for real emergencies. The rarer they are the more effective they will be. In the meantime, let the little fellow have all such experiences as you can permit with safety, no

matter how disagreeable it may be to you to see all sorts of queer things go into that rosy mouth—things such as the corner of an old pocket-book, the bath sponge, even the soap. Remember that the child grows by experience, as we do.

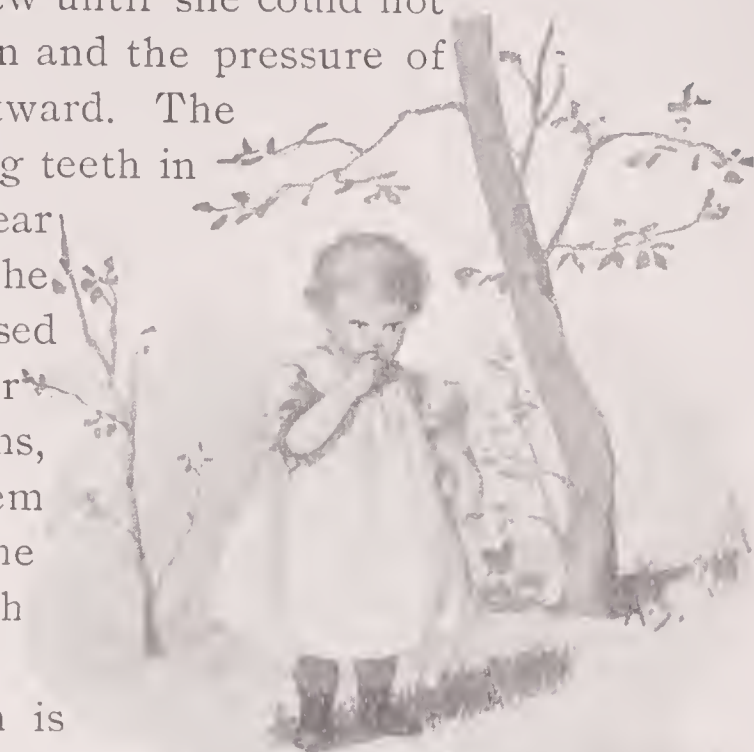
Perhaps the first evidence that the child is beginning to control the muscles of the hands and arms is when he obviously tries to get his fists into his mouth. At first they get there accidentally, but by and by—about the beginning of the third month—it is evident that the child is becoming master of the situation, and that he can get his fists to his mouth whenever he wants to.

This brings up the vexed question of thumb-sucking—shall it be permitted or not? Perhaps the safest answer is, that it may be permitted, but not encouraged. It seems to be a natural instinct with all babies, induced, perhaps by the state of the gums—although, to be sure, the difficulty with this theory is that the habit sometimes appears before the teeth begin to give trouble. However, when they do trouble, all children tend to ease the aching gums by sucking and biting on all sorts of things, and preferably on their own fists and thumbs. By itself, there can be little harm in such a procedure, for the hands will soon be so busy feeling and reaching and grasping, that they will not have much time to spare for the mouth; but now, along comes the foolish nurse, anxious for a quiet baby, and puts a rubber nipple in the place of the thumb. Or, if she does not go so far as this, she tucks his thumb into his mouth when he is going to sleep. Presently arrives the day when he cannot go to sleep without his thumb, and yet some one has warned the mother that such a habit will misshape the coming teeth. Then there is trouble—long, painful, utterly unnecessary disciplining. The real culprit is, of course, the mother, and she needs, not discipline, but enlightenment.

I once saw three children in one family all brought up on "blind nipples" and actually deformed thereby. The eldest was five years old, and her teeth were thrust out from her upper jaw until she could not close her lips over them. The constant suction and the pressure of the rubber nipple had drawn the young teeth outward. The next younger, three years old, also had projecting teeth in a degree not quite so marked, and the baby, a year old, showed the same deformity; yet, although the mother had been told by dentists just what caused the disfigurement, all three children wore rubber nipples suspended around their necks by ribbons, and went about in a way that made them seem half-idiotic. She said they screamed so if she took the nipples away that she hadn't the strength to struggle with them.

An important statement in this connection is that of Prof. Preyer. He says that he has proved again and again that a satisfied child does not suck its fists. It is a sign of hunger, or at least, of only partially satisfied hunger. He is speaking of the very young baby; it is doubtful if the rule holds when the child is teething. At any rate, it is of value in judging whether very young babies have had enough milk or not; and it is evident that to give them a "blind nipple" when they are not satisfied with what food they have had, is to give them a stone when they have asked for bread, and, moreover, is to obscure and render useless a valuable diagnostic sign.

But the same objections do not apply to the thumb or the fist. There are a hundred ways in which the child may be weaned from this habit when it has lost its usefulness. In most cases, where it has been left to Nature, and not encouraged, it will never have to be broken in any artificial way at all; and even when foolish nurses have thrust the thumb into the baby's mouth for him, when it was really not what he wanted, but when it served at once to distract his attention and to form a habit of unnatural tenacity, even then, a little vinegar or bitter aloes smeared on the little member will cure the baby's overfondness for it—another case of discipline for the baby, because of the fault of the nurse or mother. One wonders sometimes whether a child who had a perfectly wise father and mother would ever have to be disciplined at all, in the usual sense of the term. He would, of course, in order to be fully and humanly conscious, have to accumulate experiences both agreeable and disagreeable; but in such experiences one is tempted to think there need be none of the peculiar sense of moral tension and hardness that accompanies parental discipline.



The hands have other uses than to be sucked. The baby early uses them to serve the intellectual life. Taine, in a short monograph now rarely referred to, says that his little granddaughter felt about with her hands during the third month, though she could not direct her motions. That is, she must have moved her hands about, still vaguely, seeking to collect sensations. Dr. Seguin says that the smooth, fine surfaces which everywhere meet the inquiring touch of the children of the rich, is distinctly detrimental to their future development. The baby hands should be able to meet a wide variety of sensations, by no means all of them pleasant, if the little brain is to develop the power of making vivid distinctions and, later, of drawing just conclusions.

The average baby does not begin to grasp objects with intention before the fourth month. Miss Shinn's observations go to show that as early as the latter part of the third month the baby may begin to grasp by intention, but without first fixating the object with the eye — grasping by feeling, like a blind person. She describes her little niece sitting at the table, in her high-chair, on the tray of which were placed rattle and ring, and a string of spools.

"This was by the wisdom of grandma," she continues, "who saw the approach of the power of grasping. One may often see the little hands fluttering empty, the little brain restless, craving its natural development (for grasping is much more a matter of brain development, through the forming of associations, than of hand development), when there is no wise grandma to see that rattle and ring and spools lie 'handy by' a little *before* the baby is ready to use them. To wait until he knows how to grasp before giving him things to practice on is like keeping a boy out of the water until he knows how to swim. Such impeding of the natural activities is responsible for a good deal of the fretting of babies."

She goes on to relate that in three days the little hands went fumbling across the tray seeking the objects they had been accustomed to find there, and laying hold on whatever they touched. But the child had as yet no idea of an object that she could locate with the eye and then lay hold of with the hand. She never looked at the objects she touched; she had simply learned that after certain groping movements certain sensations appeared in her hands, and that after movements of clasping and lifting they appeared again in a more interesting form in her mouth. The things she touched could have been to her no more than certain sensations in her own hands and mouth.

It is interesting to note that the grasping by feeling, herein described, seems to be done with the fingers, without any attempt to oppose the thumb. So closely does the use of the thumbs, set opposite the fingers in grasping, coincide with the first grasping by the aid

of sight, that some observers have been led to believe that as soon as the baby learns to use his thumb in this way he has begun to grasp objects with intention—as if the fact of the will entering the fingers made their action more intelligent and perfect. As a matter of fact, however, Preyer found that this use of the thumb is purely unconscious. His boy, and other children on whom he experimented, held objects in this way when apparently quite unconscious of any desire to do so. Preyer calls the action merely reflex—the mechanical result of the cutaneous stimulus occasioned by contact; but one may be permitted to wonder why, at that rate, it appears so much *after* the simpler form of reflex grasping. To the lay observer, it seems much more the result of instinct (inherited intelligence, not the child's individual intelligence) upon the point of being transformed into volitional act. The order seems to be: First, mere automatism—the muscles contracting of themselves in response to nervous stimuli; second, instinct, the inherited wisdom of the race, that race which discovered, ages upon ages ago, that the hand could be used to greater advantage when the thumb was separated somewhat in function from the fingers; third, the child's own intelligence and will, making use of this natural and inherited machinery.

When the child first begins to connect his sensations of touch and motion with his sensations of sight, he has made an immense advance, intellectually. Moreover, when he becomes aware that the sights which have been pressing upon his brain and the touches which have interested him, can be related by certain movements, he is for the first time in a way to get thoroughly acquainted with the outer world. Heretofore, he has been acted upon almost wholly; hereafter, he will himself begin to act upon the world about him—to shape and determine, in some sort, even its action upon him. A creature of environment, to a great extent, he now begins to be the creator of his own environment. Wonderful process! As we watch the baby grow we see the outer world being transformed to the inner world; first, the child spiritualizing matter, changing it to emotion and thought; then mastering it, himself growing greater by each successive act of conquest.

It is during the third month that the baby first begins to look upon his own hands with amazement. Darwin relates that his boy looked at his hands until his eyes crossed. A little later the child thrusts his legs straight up into the air and regards his own feet with great



attention. Soon after, he grasps his foot with his hand and carries it, like all the other things he touches, to his mouth. It evidently does not occur to him for some time that he can move his feet without using his hands for the purpose.

It will be seen that the early shortening of the baby's clothes is really of pedagogic importance. It enables him to get acquainted with useful members of his corporate organization, as well as facilitates the exercise necessary to their development.

Taine tells very prettily of the delight his little grandchild took, at the age of three and a half months, in lying on a rug in the garden, moving her four limbs about for hours, uttering vowel sounds expressive of pure joy and contentment, like the twittering of a little bird. Miss Shinn's niece also, at about the same period, took the greatest delight in the same freedom of movement in the open air, all, apparently, quite without noticing her surroundings, at first, but merely rejoicing in the freedom and the sense of well-being.

At this stage of their growth, children particularly delight in tearing paper into bits, and soon learn to submit to having the pieces that are put into the mouth taken out again. As they are there only to be felt, not eaten, one can understand this submission, which, nevertheless, seems a bit surprising at the time. At this period, too, children begin to throw things, or, more properly, to drop them. This is a great advance over the preceding month, when objects were often dropped without any consciousness of the fact. Now, the child wills to drop, and behold, the thing is out of reach. Then, indeed, he frets to have it again, and the patient mother must pick it up and restore it to him many times. Some babies come under discipline for this proclivity likewise; and indeed, it is a trying stage; but at least once a day, and as many more times as possible, the child should be allowed to play in this manner to his heart's content. He will the sooner live through this stage and come to the point where he can begin to throw. It is just as well that he should not learn that things may be dropped and smashed. The breaking of china and glass is of course a great delight to the child, who feels himself in a very ecstasy of power. What changes he can produce, with a very little effort! But the delight is too expensive. The way to avoid this difficulty is to have a period of play every day when the baby's desire to drop things may be satisfied safely. During the rest of the day other occupations may take the place of this difficult one. It is tact and not discipline that is needed. When to the throwing is added the power of creeping, he will be able to play with himself satisfactorily for hours, and so relieve the relatives who have been patient with him until that time. Indeed, it is true in almost all ways, that the more time and attention, of the right sort, is given to a young baby, the less will need

to be given as he grows older; while the poorest economy is that which puts off the young child, and has to take on the growing boy or girl—substituting for a simple problem a complicated and difficult one.

By attention of the right sort, is meant that attention which helps him to the mastery of his own powers and does not teach him to be dependent upon others. The more unnatural a child's education, the more will artificial stimuli be needed to keep him contented; and this is as true when the education unnaturally restricts his activities as when it unnaturally stimulates them. Thus it will be seen that the nursery axiom that to pay too much attention to a child's wants and wishes is to make him exacting, must be taken with intelligent moderation. There is little danger of spoiling a child at this early period, before the will is fairly awake, by giving him all that he asks for, if he be not taught, by the habitual bestowing of unasked privileges, to expect unnatural excitements. Every possible opportunity should be given the child to exercise his budding powers under the most favorable conditions, even at considerable inconvenience to the adult world. It is years later that he will need to be taught that he must not interfere with the comfort of the rest of the family to satisfy his own whims. He will then be in a condition where he is capable of satisfying his reasonable wants himself; now he is helpless, and dependent for the very necessities, not only of his physical, but of his mental and moral existence, upon the good will and patient tenderness of those about him.

He should, for example, be allowed to feel freely of the objects that fill his horizon. Every possible thing that he desires to touch, he should be allowed to touch. Nothing is falser than that a child should see with his eyes and not with his fingers. Psychologists have proved to us that the sight alone of the natural world, uninformed by the sense of touch, would give us a mental image of flat surfaces merely, with no sense of perspective or solidity. It is by touch that we discover that certain lines and shadows indicate that the object has two or three sides, is spherical, for example, instead of circular. It is by actually moving over the distance which separates us from an object that we discover that certain appearances are the effect of distance, and thereafter associate those appearances with distance, so that when we draw a picture, on a perfectly flat piece of paper, but put in the shadows and lines in a certain way, the picture no longer looks flat, but the objects upon it seem to be receding in the distance. Of course, this fact explains why the baby cries for the moon: he has not the slightest idea that it is far away, and for a long time has no means of discovering that fact. Therefore, if we would have our children see well and clearly—an essential prerequisite to thinking well and clearly—we must allow them to feel things freely.



I remember well a friend's start of horror when she saw me letting my baby feel of a Royal Worcester vase, which had been a wedding present; but the truth is, that vase had never been so well employed. It was an active means of education for all my children. They early learned to delight in its velvety texture and beautiful coloring; and the vase is still intact. Of course, although they felt of it freely, I held it and took ordinary precautions against dropping it. It is noteworthy that a baby who is allowed to feel of every possible thing, so that he has no feeling of desperation when he gets a thing in his clutches—is not afraid of an eternal “No, No!”—is dainty and delicate to a surprising degree in his touch. His fingers move sensitively over the objects he examines, much like the fingers of a blind person. In fact, such a child exercises to the full that “active touch” which is necessary to fine discrimination, and which is impossible to the child who gets most of his new touch sensations by stealth, in constant fear of a reprimand.

Sometimes children are expected to be satisfied with the same old toys and rattles day after day. Now, while it is certainly well that a child should keep a plaything as long as he is interested in it, and that he should be gently encouraged to extend the period of his interest and to make a thorough examination of all the possibilities of each plaything, coming back to it for fresh experiments day after day, still it does not follow that the world of which he can gain cognizance by his sense of touch should be limited to such things as are “good for babies”—that is, too commonly, things that may be conveniently spared by the rest of the family, or that are made for the purpose. Until toy-makers are also educated, the world of natural objects and household utensils will offer the child many more opportunities of developing his powers of discrimination, comparison, and conclusion than can possibly be offered by his toys.

I am very sure that a child should be allowed, and even encouraged, to remain in the contemplation of an object as long as possible. If mothers realized that the baby is really studying when he is sucking, and fumbling, and banging something about, she would hesitate to interrupt him, even to kiss him.

Dr. Seguin insists, possibly to an unreasonable degree, upon the necessity of teaching the child from the beginning to use both hands alike. He reasons from comparative anatomy that those animals which have both sides of the brain equally well supplied with blood have harmonious movements and are ambidextrous. Moreover, he considers that an uneven blood-supply—more blood supplied to one side of the

brain than the other—results in ferocity. Therefore he argues that if man were ambidextrous—if his hands were equally developed from birth and therefore both sides of his brain stimulated to equal activity—he would be at once more skilful and better tempered. He advises young mothers to see to it that their children's brains are equally developed as far as possible, prescribing certain exercises which may help to bring about this result, by giving the right half of the brain more work to do.

We all know, of course, that the left half of the brain is larger and better developed, as a rule, than the right half. Its nerves, crossing to the right side of the body, make us right handed. It is true, of course, that the more a faculty is exercised, the more the brain-centers called upon for the exercise of that faculty are developed. Still, one is surprised to hear him say that, in naturally left-handed persons, the arteries of the right side of the head, and those of the left side of the body, have been found to contain more blood than their opposites.

He concludes from these facts that mothers should correct the natural tendency of their children to lie almost wholly upon the right side; should carry them first on the right arm and then on the left, and, when they make their first attempts to walk, hold them first by one hand and then by the other. In training the hands, it is certainly easy to train both hands at once, up to the age when writing and sewing are to be taught. As a matter of economy merely, it seems well to make both hands useful members of the organism to as great a degree as possible. Nearly all occupations involving the use of machinery require the use of both hands—as does sewing upon the machine, for example, typewriting, and piano-playing. The hand-compositor in a printing shop may work with one hand, but the linotyper needs two. This fact is probably due to the other fact that inventors of machines have recognized in the left hand an instrument of power, capable of being used with great skill, that could be utilized to enhance the value of their machines. If, then, we would have the child able to use machinery as he grows up—an ability constantly becoming more necessary—we will encourage him from the beginning in the use of both hands. Dr. Seguin thinks that brains developed in this way, both-sidedly, would be capable of greater effort and would bear greater strain without injury, than brains where one side is strong and the other weak. Certainly, until the advocates of one-sidedness can show as good arguments, theoretical and practical, it would seem safe to treat both the baby's hands as of equal value.



It is well, in this connection, to bear in mind Prof. Preyer's statement that it is years before voluntary inhibitions of grasping become possible. That is, it is years before a child's will can so overcome his inherited tendency to grasp whatever is graspable that he can keep his hands off an inviting object. Nor does punishment increase this lacking power—how can you increase that which is not? Therefore, the many battles between mothers and children on the subject of not touching things that are forbidden, are, at this stage, a genuine wrong and injustice. No one has a right to leave within the reach of so young a child objects which he must not touch; he is scarcely more responsible for touching them than would a piece of steel, drawn toward a powerful magnet, be responsible for touching it. Commands and spitting of the hands are only fresh bewilderments and pains, and build up a barrier between mother and child where no barrier should be. Put high out of reach and sight things that he really must not touch—or, if necessary, put them away. What joy can the mere possession of inanimate objects, no matter how beautiful, be to you, in comparison with the possession of a vigorous, happy child, all of whose activities you are conscious of having helped and not hindered?



One of the ways in which young children are often tortured because of the ignorance of parents in this respect, is the leaving of undesired food on the child's plate. The mother says, apparently with reason: "Well, my dear, you don't need to eat it, if you don't want to, but you can leave it there until the plates are taken away." But the child frets, and pushes the objectionable dish toward the center of the table; and the mother reprimands, and perhaps there is another unnecessary battle. The real truth of the matter is, as Dr. Dewey once explained to me, that the motor suggestion of the food upon the plate is of such power to the child, that it is as if he were being forced to eat it, every time he looks at the plate.

It may be good to exercise the child in self-control, but not too soon, and not unnecessarily. All society will have to be reorganized before there will be need of manufacturing artificial occasions for teaching a child to overcome his own activities in the interests of other people; the danger now is that the interests of other people will crush out his activities. Certainly, all through the first period of childhood, the one thing for the mother to do is to give her child freedom, and every possible right condition for development.

One begins to see why the great world-leaders so often have been born in poverty. The very fact that their mothers were absorbed much of the time in labor, conduced to the greater freedom of their children. The Child of Nazareth must have had the best and most natural surroundings—in this way, as in all others, fulfilling the law. As he crept about the floor of his home, he must have been able to examine all the objects of the simple housekeeping. In that warm climate, the outer world was well within reach—birds and sunshine and flowers would be a part of his daily experience. Joseph's work at his carpenter's bench, pursued under the same roof, must have brought fresh store of sights and sounds, and presently the incentive to wholesome manual activity. Mary, gentle, receptive, holding herself the handmaid of the Lord, would not obtrude herself against her child's natural wants and interests, but as far as she could in the midst of her work, would serve him, without thought that she might thereby be spoiling him. But her work, constant and necessary, would prevent her from being unduly attentive, at the same time that the simplicity of her life would prevent her from becoming absorbed and nervous. We who would like to have our children show something of his power and nobility, can we not give them something of his surroundings?

THE ORDER OF DEVELOPMENT—*Continued*

AFTER the baby is three months old, there is no question at all about his being an independent person, already beginning to show individual characteristics and variations. Resemblances to this and that relative come and go, and the child exhibits fleeting glimpses of all those who have contributed to his existence. But it becomes increasingly evident that here is a new and special combination of the ancestral qualities. Every mother of a large family knows that babies at this age show characteristics which plainly distinguish them from their brothers and sisters at the same age. Still there are certain stages through which every normal child passes, at approximately the same period. The three-months-old child is usually well able to balance his head, to sit up against pillows or a supporting hand, to seize and grasp objects, to hold out his arm pleadingly when he wishes to be taken, and—as we shall presently see—to use his five senses to bring him a rapidly increasing store of information about the world he has come to live in. He is a busy, active little mortal, working



more zealously than any bee to extract the sweets of knowledge from his surroundings.

From the beginning, his development has been that of a reasoning creature, whose true life and interests are intellectual and volitional. He has, indeed, been very much occupied in sleeping and eating, and these duties will continue to take up much of his time; but they are merely provisional necessities: his bodily life, being necessary to his higher life, must therefore be preserved. But already begins to appear that struggle of the spiritual nature against the bondage of the physical, which increases with the years and which only the widest wisdom and the most perfectly trained will are able to reconcile. The child, at this age, may be coaxed past his meal-time by appeals to his interest in the things about him: he fights against sleep in order to prolong a play-time, determined Mother Nature often pulling him by main strength into the abyss of sleep, while he protests and struggles against it like a creature in the grasp of some alien force.

Although before this time the baby will have made efforts to sit erect, and will have succeeded for a few minutes at a time, when properly held, still he is far from having mastered the difficult art of sitting. The little back that straightens out so bravely has a trick of suddenly collapsing, leaving him hung helpless and boneless over your arm. The average child does not really succeed in sitting alone, entirely unsupported, until the fifth or sixth month. Upon one's lap, partially supported by its shape, he may sit without a hand at his back long before this, and also in his carriage, or in his crib, propped with pillows; but he cannot sit alone upon the hard floor and maintain the attitude for any length of time. Miss Shinn describes a novel contrivance that has been in use in her family for a long time: it is a horse-collar, within which the baby is set upon the floor. A blanket covers it, protecting the baby from the cold floor and the leather of the collar itself. In this novel seat, her little niece was used to sit contentedly, leaning over the low sides of it to reach objects she wanted, and making her first acquaintance with the back of her own head by bending over backward until, to her great surprise, she touched the floor behind her.

There is nothing to be gained by endeavors to hasten the time when the child can sit alone. It is difficult to resist the desire to see the deed accomplished, and the temptation to boast of the baby's accomplishments when talking with other mothers; but this pleasure, innocent as it seems, may be a very costly one for the baby. Aside from the danger of forcing the young bones and muscles to do work beyond their strength, there is danger also to the nerves, for it is as trying to a child, especially to one who comes of an ambitious stock, to be urged too frequently to do that which taxes all his powers, as it is for an adult; and

many a child has had proud admiring relatives to thank for nerves which, in after years, refused to support the ordinary strain of life. It may be taken as a safe and true principle that the normal child always exercises all his faculties to the utmost without stimulation. Just as every organ is provided by nature with the instincts necessary to the maintenance of its vitality, so also it is provided with the instincts that insure its normal exercise; and any exercise beyond this point, brought about by artificial inducements, is, of course, abnormal, and, if persisted in, is sure to bring about abnormal results.

There is less harm in helping a child to creep than in helping him to sit upright, though for this accomplishment, too, the signal must be given by the child's own efforts. Creeping is not a necessity of the child's later life, as sitting and walking are, and therefore some mothers argue that it is not necessary that a child should learn to creep at all. Sometimes it seems as if Mother Nature agreed with these other mothers, for she does not insist upon the child's creeping. She urges him gently, and rewards his manful efforts with fresh store of joys, but she is not imperative about it, as she is about his holding up his head, sitting erect, and walking.

The first efforts toward creeping frequently appear in the bath, when the child turns over and raises himself upon his hands and knees. This leads one to suspect that the child would creep sooner if he were not impeded by clothing. Certainly, short light clothes, with few skirts, are a great advantage to him. If he is kept too much in the horse-collar described above, or in any other arrangement to facilitate his sitting, which at the same time prevents him from sprawling freely upon his stomach, he will not creep so early or so well. He should be allowed to spread himself abroad upon a blanket every day for an hour or two, and to get to his knees as frequently as he pleases. It is not in this part of his creeping career that he is to be assisted; here he needs nothing but opportunity.

When he begins to push with his hands, being very desirous of reaching some coveted object, and finds, to his disgust, that he is going farther and farther away from it, then may the mother quite reasonably interfere. It is no greater tax to the child to go forward than backward, and a great rest to his temper. It is very amusing to see a baby vigorously pushing himself away from the thing he wants, and as vigorously scolding at the same time; but, interesting as the performance undoubtedly is, it must soon lose its charm for the performer. If, when tears are dangerously near the little troubled eyes, a kind hand pushes his feet from behind, he may stop, take the hint, and find himself creeping forward. If he is too tired, he will merely resent the interference and fail to see the object of it, and in this event there is nothing for it but to

take him up, give him, or let him pick up, that for which he has been striving, and coax him into serenity.

The next day, however, before he has begun to go wrong himself, while he is fresh and eager, put your hands behind first one little foot and then the other, and push it forward in the way it should go. Or take hold of the knees and move them for him. The reason why he creeps backward is, of course, that his arms are stronger than his legs and he knows better how to use them. Sometimes this difficulty is overcome by passing a folded towel about the baby's body, under his arms, with it lifting the little arms so that the hands, while reaching the floor, cannot get enough purchase to push back the legs. With this help, he will move his legs vigorously, and get some idea of what he is to do with them.

The creeping period is a trying one for the young mother, who has rejoiced in the dainty sweetness of her baby. Heretofore, his little hands have been exquisitely clean and fine, with nails like bits of the most delicate seashell, and his clothes, prepared with loving care, fit wrappings for his little body. But now his hands grow grimy; it is impossible to keep his nails clean; all sorts of unsuitable things, many of them none too clean, are tested by his inquiring mouth; and the pretty clothes are tumbled and soiled. For this reason, many mothers do not encourage their children to creep, and either haul them up from the floor in spite of scoldings and protests, or endeavor to confine them to a comforter; or imprison them in a baby-buggy or chair. Even progressive books on the care of children recommend little railed-off spaces, lined with a comforter, in which the baby may safely disport himself.

All such expedients and restrictions ignore the real significance of the creeping period. It is not a physical necessity to the child, although it has its value in strengthening his legs and arms and exercising his muscles generally; but it is preëminently a necessity of his intellectual life. He has reached the stage where he desires to know more about distant objects—he is just beginning, in fact, to get an idea of distance, and—as has already been hinted—this idea is absolutely necessary to true seeing.

The idea of distance seems to rise from repeated experiences of the amount of effort required to reach an object that presents a given appearance. Besides acquiring this fundamental notion, he gets others,—ideas of hardness, softness, height, length, breadth, thickness, smoothness, roughness,—in short all the varied qualities which go to make up objects as we know them. To restrict him to a specially-prepared corner, however safe and convenient for the mother, is likely to limit the material from which the child is constructing his future power to think. Save when the house is exceptionally draughty, and the child excep-

tionally delicate, he should be allowed to creep about freely, shielded from the fire by a strong fender, and with no hanging tablecloths within reach. In properly-warmed houses, he may even be allowed to creep into the halls and to explore the other rooms. Trying as this period is if one attempts to evade it, or fails to perceive its significance, it is full of interest and of new freedom for mother and child if properly understood.

Of course, he must be clothed in a suitable fashion, and the mother must resign herself to admiring his hands during sleep — the only time when they will stay clean; from this time on, if he grows as he should, only on rare occasions will he satisfy her ideas of cleanliness. Of course, he should be bathed all over every day; he should be clean when he sleeps, and preferably when he eats; and for the sake of his mother's credit in the community, he may submit to having his face washed before going out of doors, though it is bad for his face; but the rest of the time he should, in all fairness, be allowed to get as dirty as necessary. Other things being equal, it may safely be affirmed that the baby who is always immaculately clean will grow up to be a weak-minded man, his intellectual development having been sacrificed to his mother's ideas of neatness.

But, although his hands and face must, all through life, be exposed to the weather, and show the disfiguring effects of contact with hard facts, a little ingenuity may protect the clothes. And this is well, for it is much easier to wash hands and faces than fine cambric and flannel. Mother Nature has covered the child with an exquisite fabric, woven past the skill of our best looms, which nevertheless will stand a vast amount of wear and tear, and, when soiled, is easily restored to cleanliness. Not so the clothes; unlike the skin, they do not take kindly to even necessary usage, and they are difficult and expensive to wash. Hence the time-honored "creeper." This may be made of any dark, durable cotton goods, indigo-blue calico with little white spots on it, trimmed with white feather-braid, being perhaps as satisfactory as any other. It should be made a half yard longer than the short dress. The lower edge is drawn into a band the size of the child's waist, with a plaquet in the middle of the back breadth. When the garment is worn, it is put on over the dress and all the other clothes, the extra length being drawn up under the clothes and buttoned around the waist, thus incasing the underskirts as well as the dress in a sort of bag of blue cotton, and leaving the little knees comparatively free.

The difficulty is, that it also draws the clothes away from the body, and does not sufficiently protect the child's legs and lower abdomen. To avoid this difficulty, as well as to protect the stockings, a little pair of black worsted tights should be drawn on, covering the legs to the

ankles, and coming well up to the stomach. If tights are not easily obtainable, knit drawer-leggings will answer the purpose, or a pair of tights may be manufactured from cast-off parental undergarments, dyed black. At least three pairs of tights and three creepers will be required.

In this armor, he may freely roam about, his only real dangers being the lamp and the fireplace. I have already suggested the way in which the fireplace or stove should be guarded with a strong fender, but while this precaution is obvious, few mothers realize, until taught by dire experience, what mischief may come from a long cover hanging from a table on which is a lamp. The dining-room tablecloth, temptingly within reach, may endanger the table-china, but the bedroom or parlor tablecloth may be a real menace to the baby. Why not put them away until he is a year older, and use doilies instead?

And now the stairs. Many's the gate that has been swung above them, many the temper lost in trying to keep them shut, and many, too, the baby fallen downstairs in spite of them. The problem may be simply met by teaching the creeping child how to use the stairs. It is not at all a difficult thing to do. Start him at the head of them, and, yourself below him, draw first one little knee and then the other over the step, thus showing him how to creep down backward. Two lessons, of from a quarter to a half hour each, will make him master of this not too difficult art, if he has already learned to creep; and thereafter he is master of the stairways. The only danger is in creeping down headforemost, but if he once learns thoroughly to go backward, and has not been allowed the other way at all, he will never dream of trying it.

In going down backward, if he should slip, he will simply slide along on his little stomach, an unpleasant proceeding, but not at all a dangerous one; moreover its very unpleasantness teaches him to save himself by catching on to the stairs with his hands as he slides by, thus quickly arresting his downward career. When babies have been taught in this manner, the stairway, instead of being the mother's dread, becomes her ally, and amuses the child for hours together.

The climbing instinct begins to appear about this time, and, while the stairway satisfies it to some degree, still the baby seeks other fields of activity. He pulls himself to his feet by every available projection, undeterred by the abrupt fashion in which his unsteady legs decline to support him longer and bump him into a sitting position, without the least regard for his feelings. He pulls light chairs over upon himself, and



woe to any unsteady table with which he comes in contact. It is another trying period; but, like the creeping period, it is less trying if one faces it and recognizes what it means to the child. He should be allowed every possible opportunity to obey this instinct. If you put out a hand to him, hold it steady and let him pull upon it as he does upon a chair-round. He will like it much better than being caught into the air, kissed, and set upon his feet. If he could speak in our language he would tell us not to bother him with such distracting performances when he is occupied with the serious business of life; as it is, he speaks in his own language, fretting, and tossing his legs and arms. The appeal of his struggling weakness is great; one yearns to lift him; but he should be suffered to lift himself.

The child who creeps is often later in his attempts to walk than the child who does not. This is to his advantage. When he is ready to walk, his legs will be all the stronger, and the danger of bowlegs will be past. Other things being equal, the more thoroughly a child exhausts the possibilities of each stage of development, the more thoroughly is he laying the foundations for the later stages. Thoroughness of living, however, must not be confused with tardy or arrested development. The vigorous, active child who hitches or creeps across the floor with great skill and energy, and is so proficient in that exercise as to tardily perceive the need of any higher form of locomotion, is a very different being from the under-developed child who creeps languidly about and has not the energy necessary for walking. The time when both children — the delicate and the vigorous one — begin to walk may be the same, and both may be equally satisfied with creeping as a means of locomotion, but the causes operative in the two cases are exactly opposite. In neither case, however, should the child be urged to walk; the delicate child would certainly be hurt by such urgency, and the strong one would miss something of what he is still managing to get out of his creeping. As long as a child remains satisfied with creeping he is not yet ready, either mentally or physically, for walking.

The physiological psychologists are mightily puzzled over the reason why the baby, when held erect with his feet touching the floor, makes walking movements with his legs, apparently without in the least knowing what he is doing. The puzzle is whether this is a reflex movement, set off when the proper time comes by the mere touch of the floor upon the soles of the feet; or whether it is an instinctive movement. Instinct, you will remember, is inherited memory, and it may well be that the baby's organic memory, impressed, as it has been, for millions of years, with the importance of such movements, may initiate them before his higher brain centers, the seat of consciousness, become at all aware of them. However all these fine theories may be, the fact remains that the

child held from above, will move his legs as if walking months before he is really able to walk.

If a child has been allowed to climb about freely, he will soon be standing. The delight of pulling himself to his feet will make him do

it again and again. He will next begin to sidle around a chair, not walking, but shuffling his feet sidewise in a vague, uncertain sort of fashion. Every now and again, standing so, he will need both of his hands to seize some coveted object, possibly lying on the chair, and he will stand without clinging, generally leaning on his little stomach. An unhurried child will remain at about this period of advance for weeks, sometimes, while his young aunts and all his interested relatives, including, be sure, his mother, long to be able to report progress, and to announce that he can actually stand alone. Therefore is he set in a corner, like a puppy learning tricks, and bid to stand; but lo! he limply collapses, like the puppy.

Try him now with something to attract his attention

in your hand, held a little above him; he will stand without knowing it. And it is exactly this unconscious standing that ought to be strengthened.

It is almost an educational axiom that the more activities are permitted to take place below the threshold of consciousness, the more room there is left above the threshold for the complicated activities of later life. When a musician has so mastered his instrument that he plays without thinking, that he transposes from one key to another unconsciously; when a typewriter has mastered her scale and writes without consciousness of the keyboard; when a woman, sewing on the machine, follows the hem on the right side without noticing how she does it; or a man casts up columns of figures in a ledger without thinking at all, merely moving his pen up the page; then these activities have been committed to forces that work below the threshold of consciousness, and there is obviously more room above the threshold for other activities.

When the musician laboriously picks out his notes and carefully thinks out his fingering, he has no time for interpretation; when the typewriter is hunting her keyboard for the desired letter or punctuation mark, she has no time to think of the beauties of style, or to put any but the most primitive thought into what she is writing; when a woman, sewing, has difficulty in moving the treadle evenly, and breaks her back and her eyes trying to keep to the edge of her hem without running off, she has no time or strength for careful designing of garments; when a man, in casting up his accounts, has to go over every column, in sections, from



below up, and from above down, and then isn't sure, he is in no condition to think out a progressive business policy. So in all occupations—the more work we can get out of the mechanism of our nervous systems, the freer will the voluntary and conscious parts of our brains be to perform the work which they alone can do.

The first unconscious standing and moving about, then, should not be disturbed or made conscious. The mastery of the mechanism of walking may well be left from the beginning to those unconscious agencies which will presently be called upon to control it for life. The child, let alone, will walk without knowing how he does it. He will be the stronger for having overcome his difficulties himself. This does not mean, however, that he should not be allowed every desirable opportunity to exercise his growing powers; it does mean that he should not be coaxed and persuaded to walk. The normal persuasion is in the world around him, which continually entices him to its mastery; other persuasion is forced, and may urge him beyond his strength.

Walking-chairs and baby-jumpers are injurious in this respect. They keep the child from his native freedom of sprawling on the floor, pulling himself up, climbing, and investigating; and confine him to an artificial activity, less varied and healthful.

Preyer remarks that those children who have elder brothers and sisters walk earlier than those who have not. Imitation helps on this precocity, but it is also brought about by the direct efforts of the other children; the baby is hauled about between two of them while he is, as yet, quite unable to support his weight himself; or he may be seen held by one hand, limply lopping over to one side like a rag doll. Often, he meekly submits, because of that strange joy that even babies feel in the presence of their peers; but when he does begin to protest, his objections often go unheeded. Sister coaxes; brother, in a voice like papa's, bids him be a man; mother, from her work in the next room calls out "Children, don't tease Baby"; and that is all the satisfaction he gets, until at last he fairly bursts into tears. The only harm in all this is that he has been urged beyond his strength; he has passed the point of normal fatigue; he has laid another little track for misdirection of nervous energy; a perfectly normal process of growth has become to a slight degree abnormal. Fortunately, a brief nap repairs damage this time—and the next. But how about the hundredth time?



The baby-buggy, that blessing of infancy, often becomes, at this period, a bugbear to mother and child. Having learned to walk, he does not want to ride; yet his brief strength will not carry him far. Who has not seen a year-old child fighting valiantly with the strap binding him into the hated comfort of his carriage, screaming with anger, while a flushed nurse or mother trundled him rapidly home? It is, indeed, a difficult situation, and to it many a child owes his first spanking; but it is not at all a case for discipline, but for management.

The child is totally unaware that he is naughty, and no amount of telling him so will help the matter. Suppose you succeed, as you easily may, in making him understand that you are angry, and will continue to be so if he continues to cry and struggle, what then? Is this a valuable and helpful bit of knowledge for the young, impressionable brain? He is not nearly mature enough to reason with himself that it would be better to stop fussing, and mind mother, because he will get hurt if he does not; he has not yet reached the stage where such reasoning is possible. He may stop, at the sound of a loud, sharp command; but it is not because he is thinking or understanding, but because he is frightened, and in the rush of the new and overwhelming emotion the desire to be free disappears. Poor little one, struggling with the unnatural barriers of a civilization not made for children, struggling as he has had to struggle ever since he was born; what a pity for him to make the discovery that his mother, too, is against him!

He will not be "spoiled" if you take him up, set him upon his feet, let him grasp the handles of his buggy and wheel it along in front of him, his legs dragging bravely after. You will need to keep a restraining hand upon the handle, out of sight, or he will push beyond his power to follow, and be fretted again. You cannot hurry much in this condition, nor can you take him for a long ride; but be patient, plan little leisurely outings; the situation will change in a week or two, and then your boy will be less zealous about his walking, having become accustomed to it, and will allow himself to be put into the buggy when he is tired. He will do this without any trouble at all if he has never been permitted to feel that his buggy is a loathed prison, from which escape is difficult, but has always found it a place of rest and refreshment, to be easily abandoned when ready for more deeds of valor.

When he has become too tired, he may fret, but the mother should have provided for this emergency — the price of a good baby is eternal vigilance — and have ready a favorite toy — kept out of sight up to this moment — or a bit of biscuit to distract his attention as he is lifted in. Do not say persuasively, "Doesn't baby want to get into the carriage now? Here is Dolly. Poor Dolly wants to go to sleep." The chances are he will say no, and you will have to wait a little and try again. By

the time he is so tired you cannot wait another minute for him, your inducements will have lost their value, his fatigue will have made him fractious, and you will conclude that the new methods are all wrong and that a whipping is the only true remedy. Watch for signs of fatigue, saying nothing. Do not ask him a word about it, except with your eyes. As he begins to grow tired, pick him up, put him quickly and cheerfully into the buggy, as if never dreaming of objections, and give him the doll, or whatever you have. And exercise a little ingenuity: if he has Dolly one day, let him have a biscuit the next, or a woolly dog; or some other object that he does not expect to see. Thus you will have the element of surprise to help you over the dangerous place.

You will notice that this is a new warning—the warning against allowing the child to get overfatigued with his own activity. In the last six months of the year, the child has reached a stage of development where it is very possible for him to play too hard and too long; and this is especially true when he is roused and excited by the wonderfully larger and more interesting world he begins to know as he gains the power of walking. The delight of exploring it fairly intoxicates him, and the mother must be on her guard constantly against overfatigue. There is a point at which a tired child welcomes relief; once beyond that point he fights it. In this he is, of course, like nervous adults who are both unwilling and unable to take the rest and quiet they need. He will become one of these tortured mortals himself, if he is allowed to habitually overpass the limits of normal fatigue. The regularity of his hours of eating and sleeping is now established, and is his safeguard. They constitute expected and necessary breaks in his active day, and save him from over-use of his budding powers.

So rapid is the development of his senses during this period that the child, after a very few months, has gained a keen discrimination of sweet and sour and bitter, of temperature, of smooth and rough, of soft and hard, of light and heavy, of pleasant and agreeable things, sensations, and even persons, and all this knowledge and its accompanying intellectual development is made without any knowledge of words whatever—even of the speech of others.

“The first act of the human intellect consists in the ordering of impressions made upon the organs of sense—upon the skin first; then upon the eye,” says Dr. Preyer. Scientists call the arrangement of all these impressions in their relation to each other, “space.” It is the knowledge by which we locate the objects, the impression of which the eye carries to the brain. The baby sees a toy upon the floor, he also sees the bed upon which he is, but, having no knowledge of the distance between, he crawls to the edge and reaches down. Repeated falls are necessary to make him realize the proper space relations. Blind persons,

whose sight has been restored, have to learn this lesson just as the infant does.

It is through the same knowledge, gained by the senses of touch, taste, and sight, by repeated failures to seize objects, and through the gradual perception that they become brighter or darker when nearer or farther away, that the difference of form and size are learned. What the eye does in order to perfect a knowledge of space, the ear does in order to cultivate the knowledge of time.

This begins to develop with the child's first perception. When he perceives an object with any clearness, he uses both his sense of space and his sense of time, and already his development has reached a point when his senses stir his intellect to action and his spirit to emotion. This development may be followed, step by step, noticing how the groping senses, discovering the facts of life, report them to the brain, where the intellect analyzes and classifies them, forming conclusions, and storing experiences; how the spirit takes up the results obtained by the intellect and extracts therefrom the elements of its own growth.

For mothers, a knowledge of this process is chiefly valuable for the plain conclusion to which it leads: that there is a vital connection between the three parts of the child's nature; that therefore to develop the senses is to develop both mind and soul; so that no act of the child's training can be without its effect upon both intellect and character.

This is as true of the social environment in which the child finds himself, as of the natural environment. Being the child of humanity, he feels and responds to social ties. Very early he shows fear of being alone, and his delight in companionship is unmistakable. Society is then another of his active educators: through the stimulus of other minds, and the impulse of imitation he gains an immense share of his knowledge of life. Froebel attributes the child's innate love of a large gathering to the dim sense that there is a common ideal toward which all humanity is striving, and which wakens in his soul a longing to share the universal effort. This he believes to be the beginning of religion.

This beginning may well be followed up by impressions of the visible world of nature. Flowers, birds, trees, skies, and the natural objects which were the teachers of the race in its earliest gropings for spiritual knowledge, will best teach the child also.

The spiritual reaction of this sort of education is love, and very early there must be dim preferences and approvals which lead to the development of the love of noble natures and to imitation of them. In his helpless first stage of life, blind, deaf, speechless, dull alike to pain and pleasure, only the love-anointed eyes of the mother can see the beginnings of the spiritual affections. To her they are plain from the first unfolding of consciousness, and perhaps this belief, which no

scientist will adopt, is of nature's highest wisdom. It prompts the mother to lavish affection upon the baby and to constantly urge him to a response, which is the natural way to develop these highest attributes of the soul. Certain it is that he does respond very early, and that in a few months his power of loving is stronger, more definite, and more often expressed than is any other emotion. And is it not likely that the young soul unfolds its powers more rapidly and naturally through this stimulus than through all the others combined?

RELATION OF GROWTH TO MENTAL DEVELOPMENT AND CHARACTER

CONFINING their observations to their own children, mothers are often ignorant of what should be the average rate of growth, and the average weight, height, and proportions of the body, for a child at any given age. They should certainly not remain indifferent to this branch of child-study, for they can scarcely expect to keep their own children within the safe limits of normal and healthy growth, when they do not understand what these conditions really are.

Many persons suppose that a child who is beyond the average in size and weight and physical development generally, has a great advantage over those who are less precocious. There are other persons who will tell you that the undersized, active, and nervous child has the better mind, while some recent scientists claim that, other things being equal, the larger body goes with the more vigorous mental powers.

Upon discussing these conflicting theories with teachers, it was found that experience justifies them all, some being able to point out numerous dull and stupid big boys and girls, and as many undersized and physically frail who were, as generally described, "quick as a steel trap." In institutions for older pupils, some teachers proved one theory by pointing out "honor men" of frail physique, and others the opposite by citing college athletes who were also exceptionally fine classmen.

There are also, of course, many influences and many things in school and at home which tend to retard mental development, or pervert it, without affecting physical growth. With these things in mind no mother will expect that it is sufficient to keep a child up to the average of his age in weight, height, and proportion, but she will see that if she can do so she will provide the best conditions for physical growth. The tables



given here are probably not absolutely correct for all localities, and a child may vary from them without being abnormal or unhealthy, but a general idea can be gained from them of what a normal child should be physically. It is also well to know something of the rate of growth, something of the processes, and, before either of these facts, how much "growing" must be accomplished between birth and maturity—not exactly how much must be gained in weight and height, for this varies, but just what changes of structure, proportional dimensions, and what increase in powers must be provided for.

There is a popular idea that all the organs and their functions grow along together at an equal rate and with regularity, while the truth is that some organs grow at one period, and then suddenly, without apparent reason, cease to do so for a time; while some of the decided changes through which the body of the child must pass, go on regularly and constantly. We are prone to think of the child merely as a smaller copy of the adult, differing only in size. The truth is that even in his physical structure he is of another pattern. The proportions of the body are quite different, and a man built as a child is would appear very grotesque, with a huge head and abdomen, and short limbs.

The amount of mineral salts, and the percentage of water in a child's body, are as different as the relative weight and size of the organs. He has a much greater proportion of muscular tissue than the adult and a smaller amount of tendon. His respiration is very much more frequent, varying from a rate of thirty-five per minute in the infant, to twenty at twelve years of age, and sixteen at maturity. The proportion of mineral salts in his cartilages increases from two and twenty-one-hundredths at six months of age to seven and twenty-nine-hundredths at nineteen. The whole bony structure is much more vascular than that of man. The skull differs greatly in shape and dimensions, as one may observe, and the structure of the brain within it shows even a greater divergence from the adult type. At birth, the convolutions are very dimly mapped out upon the brain surface, but in the first eight years of life they become rapidly more distinct, and the brain not only grows in weight and area but changes materially in structure. In the beginning it is made of cells which seem to be separate and individual, but as the functions of the brain develop, these cells "bud and branch and interlace like the fine roots of a plant"; a similar branching and specializing goes on in the nerves; so that with every hour of his existence the child seems to be very busily preparing for a fuller life.

The vertebræ show equally interesting changes, and their proportions differ greatly between infancy and maturity. Many organs, as the eye, and the eustachian tube, undergo growth and change; both the lungs and the heart develop considerably from their infantile shape, powers, and

position; and the outward form of the chest undergoes a corresponding change. Dr. Nathan Oppenheimer, from whose work on the "Diseases of Childhood" most of these facts are gathered, remarks that "all in all one may say that the containing space, the relations, and absolute positions, and the form of the youthful heart are plainly different from what they are at maturity." He concludes this particular chapter by saying that "a full account of all the slow changes that make the child so widely different from the adult would of necessity bring in practically every element of physical and mental growth." The child "is not a fully formed being, his development is not a rigidly immovable process; each progresses toward fruitful maturity slowly and irregularly"; and "the unstable equilibrium which perforce exists, demands intelligent and sympathetic care for its conservation."

We mothers rather depend upon the teachers to give this care, and though they have, on the whole, carried out their obligations much better than we have discharged ours, still every child is so far from having the very best conditions of development provided him, that it seems we may have to share the responsibility with teachers. Having learned something of the vast meaning of this word growth, as applied to children, we must see many ways in which the mother, by care or mismanagement, may favor or retard it. Since there is no period especially set apart for the growth of the more delicate organs and functions, we must conclude, in the first place, that the whole course and period of growth should receive equal attention, but there can be no time of relaxed care, no drains upon the vital force, no overstrain of school work, and no illnesses, that may not work serious and lasting injury. We must also see that though the child does not develop symmetrically nor regularly, there is no period when the mother would dare to rob one set of functions, or one line of development, in order to hurry another. To the thoughtful mother, Dr. Oppenheimer's statements emphasize the interrelation of the child's physical, mental, and spiritual nature, and make clear the absolute necessity for a balanced development. In this light, precocity is seen to be a menace and its encouragement a sin.

It must also be clear that in this constant change and flux of all his powers, every moment and every experience of the child's life is of value, and though in this general activity much that is valueless and much of worth may be thrown off, and its influence missed, yet at any moment a deep and lasting impression may be made. This is true of the mind and the character, and it is also true of the nervous system and physical nature. It is of awful import to those who have the care of children, and should induce them to be always on the alert to secure the best conditions of growth.

In communities where children are not weighed and measured at school to show their divergences from the normal, it is often of use to

mothers to know what the average weight, height, and dimensions of a healthy child should be. And by comparing their own children with these general measurements they are able to keep informed as to their physical condition.

The first of the subjoined tables is called Quetelet's Table of Average Heights and Weights, and is found in the work of Dr. Oppenheimer, referred to in the foregoing. The second is compiled from the report of the U. S. Commissioner of Education for 1899.

It is suggested that mothers of children who fall below these averages need not suffer great anxiety thereby: in the first place anxiety is always a serious drawback in the management of children, in the second place hereditary tendencies of size and weight may influence the showing, so that the child may be perfectly healthy, and not reach the figures given in either table.

QUETELET					U. S. COMMISSIONER OF EDUCATION		
AGE	Weight lbs.	Height in.	Chest in.	Head in.	AGE	Height in.	Weight lbs.
Birth (boys)...	7.55	20.6	13.4	13.9	5 to 6 (boys)...	44.69	45.24
" (girls)...	7.16	20.5	13.	13.5	" " " (girls)...	44.23	43.33
1 year (boys)...	20.5	29.	18.	18.	6 to 6½ (boys)...	44.75	45.31
" " (girls)...	19.8	28.7	17.4	17.6	" " " (girls)...	45.09	45.74
2 years (boys)...	26.5	32.5	19.	18.9	7 to 7½ (boys) ..	47.83	51.47
" " (girls)...	25.5	32.5	18.5	18.6	" " " (girls)...	47.44	49.44
3 years (boys)...	31.2	35.	21.1	19.3	8 to 8½ (boys)...	49.74	56.19
" " (girls)...	30.	35.	19.8	19.	" " " (girls)...	49.13	53.67
4 years (boys)...	35.	38.	20.7	19.7	9 to 9½ (boys)...	51.70	61.54
" " (girls)...	34.	38.	20.5	19.5	" " " (girls)...	51.20	58.55
5 years (boys)...	41.2	41.7	21.5	20.5	10 to 10½ (boys)...	53.19	66.26
" " (girls)...	39.8	41.4	21.	20.2	" " " (girls)...	53.14	64.19
6 years (boys)...	45.1	44.1	23.2		11 to 11½ (boys)...	55.14	72.73
" " (girls)...	43.8	43.6	22.8		" " " (girls)...	55.78	73.20
7 years (boys)...	49.5	46.2	23.7		12 to 12½ (boys)...	56.76	79.38
" " (girls)...	48.	45.9	23.3		" " " (girls)...	57.91	81.85
8 years (boys)...	54.5	48.2	24.4		13 to 13½ (boys)...	59.14	88.27
" " (girls)...	52.9	48.	23.8		" " " (girls)...	60.24	93.02
9 years (boys)...	60.	50.1	24.5		14 to 14½ (boys)...	61.79	100.95
" " (girls)...	57.5	49.6	25.8		" " " (girls)...	61.65	100.38

These tables are quite an interesting study, and one naturally speculates upon the variations of the proportional weight of boys and girls at different ages. The conclusions drawn should be both helpful and convincing; for instance, the rapidity with which the girls gain upon and pass the boys at the ages of eleven to fourteen, which mark the beginnings of adolescence, should show what has so frequently been said, that Nature's demands upon the vital force of girls at this period must be quite great enough to absorb it all, and the additional strain of increased mental labor in the advanced grades and high school must be at the cost of healthful development, in all other respects. We see that in the building up of tissues and increase of height, weight, and girth of chest, nature is usually active in addition to the functional changes, and the development of the emotional nature which we know to be going on at the same time.

Yet we are not to conclude that the period of adolescence should be one of special care to girls only, but to understand that girls and boys require a different treatment. The rapid increase in height and weight, which are accompanied with lassitude and nervous restlessness in girls, point out the need for calm and restful surroundings, freedom from mental strain, and gentle physical exercise. The old-fashioned notion that this is the time for the girls to take a share of household duties and to learn housekeeping arts has much to recommend it, for it is precisely this kind of light, regular, constant, and interesting activity that nature seems to require. Boys, on the contrary, have a natural craving for a fuller, more exciting and active physical life than ever before. They seem to be stirred by the sense of developing power and to be forced to manifest it. So for them this should be the period of the gymnasium, the workshop, the vigorous games, the mastery of animals and physical forces—the braving of the weather, the conquering of mechanical difficulties, and the general delight and glory of “doing things.” Every boy who can have the farm life at this season has ideal conditions of development.

The rate of increase of growth from year to year seems to be tolerably regular, so that we may suppose that a healthy child should show about this amount of progress. When he falls below the average increase for his years, his mother should conclude that he is not in the best physical condition, and should investigate home life, school life, work, play, food, and all other influences for the cause.

In securing a perfect physique for her children, the mother will find great help in their own ideals of physical perfection. Whether the mind has really some occult power to mold the body, or whether it unconsciously controls the muscles and supports it, through them, in the most favorable positions, need not be a question of importance to her; she

understands at least that if she can give her children a warm and lively admiration for physical beauty, they are much more likely to attain it thereby. Of course this ideal of beauty must be founded upon health.

Children should never be taught to worry about their health—to “take care” of it in the popular sense, full of constant fears, and conscious of the slightest disturbance of it—but they should be taught to have a sort of conscientious respect for the rules of right living, and should be taught to feel a certain pride in health and strength. It does not always seem wise to preach to them about the deleterious effects of rich foods, sweets, and dainties, but they can be influenced to take a wholesome pleasure in hearty food, if parents set that example, and refrain from eating the things which merely please the palate and seem desirable because so often forbidden. Even greater than the effect upon the health is the influence of a serene and cheerful state of mind upon intellectual development. Worries, and fears, and discontent, absorb a great deal of nerve force; and while the reaction from them is much quicker and more complete in young minds, the habit finally overcomes the reactionary power and the mind settles, as it were, into grooves of independent thought.

When the general health is good, the nervous system properly balanced, and the intellectual development proceeding in an orderly and rational way, there is no reason why the moral nature should show any discordance with the general symmetry of growth. And since the relations of body, mind, and spirit are so close, and so mysterious, it would seem a safe and sensible plan to secure all the proper conditions for physical and intellectual development, in perfect confidence that the moral nature will keep pace, and need no other care than virtuous surroundings and example.

KATE E. BLAKE.

THE NERVOUS SYSTEM AND ITS RELATION TO MENTAL DEVELOPMENT

BETWEEN the physical system and the mental faculties there lies a little-known region called the nervous system. It might be a task simple enough to nourish and care for the body of a child and to inform his mind, but this mysterious third claimant upon the attention and care of the mother—this nervous system which is so difficult to understand—is always interfering to destroy the effect of proper food and care for the body, and proper instruction for the mind.

This wonderful telegraphic system, elsewhere briefly described, gives evidence of its power and nature from the beginning. It shows

itself in sensitiveness to light, sound, and warmth; in activity, attention, and responsiveness. In its general characteristics it makes up what we call temperament.

Dr. Preyer accepts the time-honored classification of temperament as sanguine, phlegmatic, choleric, and melancholy, and thinks it of practical importance to be able to distinguish them quite early, within the first half of the first year of child life. The benefit of this knowledge to the mother would lie in her ability to adopt a course of training that would supply the defects of one temperament with the virtues of another, the ideal being, of course, a combination and modification of them all.

No doubt such a course might at the same time change or remedy physical peculiarities or defects which help to determine temperament. Nervous sensitiveness to impressions, and the duration of the effect of each impression, vary with variations of temperament. In the choleric and sanguine the excitability is very great, but the impression is deepest with the phlegmatic and with the melancholy. It seems that with the two last mentioned, the organic change which impressions make in the brain is considerable, so that a real physical difference in the brain itself is both cause and effect of these temperaments.

Few children present a clear type of any one of these varieties; most of them combine two or more. The child of sanguine temperament that turns its head at every noise, and starts nervously, shows many fears, is restless, not long interested in any one thing, cries a great deal, and wants to be changed from place to place, should be very carefully guarded against excitement, too much attention, and overstimulation of any kind. In his earliest infancy he should be kept from premature excitement of the senses; the room where he lives should be pleasantly lighted, quiet, and of an even and moderate temperature.

The slow, placid, contented baby may be much more safely made the family plaything and the object of experiment. It is the quick, responsive, easily stimulated children that are the victims of parental and pedagogic vanity. It is so easy to push them forward, to induce them to distance other children of the same age, at school, and in the study of music, that they are constantly stimulated to an over-excitability of all their faculties.

Precocious children are always of a delicate, nervous organization, and anything that encourages precocity, overstimulates their nervous system. Carefully gathered statistics show that "only" children are generally just such delicate, over-responsive, nervous, showy, and superficial children as one might expect. And no doubt the reason lies in over-attention, "over-coddling," and a worn-out nervous system.



Parents of such children must choose whether they shall show superiority over others in childhood, or in maturity. If they mean it to be maturity, they must conserve the undoubted power of precocious children, they must give them a quiet, even, balanced development; must concentrate their efforts upon forwarding the physical rather than the mental development; and not excite or stimulate the too sensitive nervous system.

The reverse of precocity is stupidity, which is characterized by the lack of what psychologists call "motor activity." The child whose brain power is below normal gives little evidence of mental activity; he is unusually sluggish and irresponsive, he has a tendency to remain shut up within himself, shut off from sympathy with companions and surroundings. This condition may be produced, or increased by slight, unsuspected defects of sight or hearing. It may also arise from improper nourishment, want of proper sleep and exercise, mismanagement, and unnatural repression.

Almost every nervous and sensitive child develops sooner or later some habit of speech or manner which indicates an unhealthful condition of the nervous system. Sometimes this warning is given in the weakness of certain small muscles—in the trembling of the hands, the uncertain grasp of the fingers, the twitching of the mouth, or the "batting" of the eyelids. Sometimes it affects the tones of the voice, the enunciation, or produces drawling or "stuttering." Sometimes the child bites the nails, or "sniffles," or carries the head too far forward, or drags one foot in walking, or falls into any one of the numerous habits which an unbalanced nervous system produces.

In the case of any one of the habits which indicate the want of balance in the nervous system, it is easy to do great mischief by discussing it before the child, by magnifying it, or by in any way calling attention to it. Everything that arouses the association helps to fix the habit, and it is but reasonable to insist that to cure the defect nothing must be said or done to keep it before the child's mind in such a manner as to deepen the impression already made. "Nagging" in such cases is little short of criminal. Most of these habits will yield to judicious mental suggestion or physical training, especially if careful thought and patience direct the treatment. A little thought, a little study, careful consideration of the child's temperament, and a large amount of patience, is the formula to which most of these objectionable habits will yield.

Through constant association, many mothers are slow to detect failing energies in the child. For instance, there is a popular belief that children are naturally heedless, and a widespread habit of addressing them in a loud voice and repeating what is said to them as if the normal ear in childhood were naturally a little dull. These things help to prevent parents from detecting slight defects of hearing.

Defects of hearing may be caused by various simple and easily cured diseases; adenoid growths in the nostrils, and diseased tonsils which are exceedingly common among children, may impair the hearing; some children's diseases cause a thickening of certain membranes of the ear; and physicians point out a number of other causes. They are beyond the power of any non-professional to detect or cure, and therefore, need not be further described. It is a mother's duty to take the child to a competent physician for examination, as soon as she has any cause whatever to suspect a defect of hearing.

AT SCHOOL

SINCE the responsibility for the proper development of the young must always lie with parents, they must hold themselves as the court of last resort at which all educational systems come for the final trial. They cannot be expected to understand the science of pedagogy as teachers do, but should at least be able to judge of the physical condition, mental development, and moral growth of their individual children. They should be sympathetic and receptive in their attitude toward questions of education, should encourage experiments and welcome improvements, and should unswervingly hold school authorities and teachers to the obligation of making constant progress. While taking advantage of every educational opportunity for their children, it must be always with the understanding that health is not to be risked for education. Whatever the child may learn without injury to his health, without disturbing the balance of the nervous system, without weakening the mental faculties is education; whatever must be paid for in diminished power is worthless. It is easy to see that the knowledge of the actual physical condition, and of the nervous system, must be of the first importance to those who select the studies of a child and fix the time that he should give to mental effort.

In many cities practical tests of the variations of mental power in individual children, and their connection with the physical condition have been conducted.

Many children are found, upon examination, to have defects of sight or hearing not previously suspected by parent or teacher. They may be slight, and yet may make the school work vastly more difficult for the victim. A child who is near-sighted or has an astigmatism, may be himself utterly unconscious of any defect. Perhaps he has never been able to see as distinctly as other children, or perhaps a defect has grown so



gradually that he has not felt it. As a consequence he may see what the teacher writes upon the blackboard, or shows upon charts, or in object lessons, so indistinctly that he appears to be stupid or indifferent without being so.

These experiments disclosed many cases where defective eyesight could be traced directly to lack of nourishment and proper sleep. But while imperfect sleep, bad food, or poorly-printed text-books, and improper habits of holding books might unite to increase the trouble, the effort of the dull child to do the same kind and amount of work that is done by pupils of normal powers would of itself cause the most serious injury.

It must be remembered that no single organ of the body can fall from the standard of perfect health without affecting the balance of the nervous system, consequently a very slight defect of vision, neglected, may increase nervousness, disturb the health, and impair the vigor of the mind.

These same effects also follow where a child suffers from some slight defect of hearing. An instance was cited where the child affected sat some distance from the teacher who was giving instructions to the class about the lesson; he at first earnestly tried to hear, but, as the effort of listening became tiresome, his attention waned, his gaze and thoughts wandered, and he lapsed into idleness and indifference. When the teacher ceased speaking he listlessly made a few nervous, disconnected efforts to focus his mind on the small portion of the lesson that he had — by straining every nerve — been able to glean. Seated nearer the teacher and the lesson again explained, the child was immediately interested, followed the explanation closely, and when it was finished set vigorously to work. The result was that the failing that had so materially interfered with his success in school, and which had been considered to be stupidity, was now rightly attributed to defective hearing.

Continuing the investigation of defects of vision and hearing, it was found that they were much less common in the youngest school children, and that they increased in frequency as the higher grades were reached, all of which goes to prove that school work may make such defects greater, generally because, their existence being unsuspected, the strain is allowed to continue to the increasing detriment of the pupil.

A theory long advocated by manual training teachers was demonstrated by these experiments to be a fact; namely, that the physical instruction which teaches order, rhythm, accuracy, and judgment, reacts upon the nervous system, the brain, and the character in the form of a symmetrical and rational development. Therefore, it should be regarded not merely as a practical expedient, but should be welcomed as a powerful educational force.

The benefit of these investigations on the part of progressive educators will not be confined to the schoolroom alone, but will do more than anything else to bring teachers and parents together in an understanding of the needs of the individual child; for the sympathy of parents will naturally be enlisted when they know that their child is being considered as an individual and not simply as a part of a grade.

In connection with this idea of individual training, one defect of our school system at present manifests itself plainly: that is the requirement that every child, no matter what his physical condition, shall do a certain amount of work in a term, or suffer for the failure. This amount seems to be the maximum which could be accomplished by the strongest pupils under the best conditions, and any illness, absence, or loss of power from other cause is met with the additional handicap of work to be made up. Of course, such a requirement acts practically as a tax upon holidays, and the pupils who are most in need of rest and recreation are the very ones deprived of it, and this in spite of the fact that many times a single holiday with freedom from lessons, nerve strain, and restraint, would save a threatened illness and subsequent weeks of absence.

Parents will hesitate to take a child away on a journey during the school session, though he may actually need the change of habits and scenes, and almost invariably gains more educationally from the new ideas that come to him than from the lessons missed. This is not a reflection upon the schools, but only an exhortation to every individual mother to study her child and his need. When the tension is not relieved and an illness results, the child is frequently hurried back to school before he has entirely recovered his normal health. This is a serious mistake, because Nature also insists, like a rigid school-teacher, upon making up lost time. The ravages of disease must be made up, the vitiated and weakened blood purified and enriched, the wasted tissues rebuilt, the muscles toned by exercise, the balance of the nervous system restored, the brain fed with good, nutritious blood until it is as strong as before; and if one must choose between learning Nature's lessons and those of the school, one would a thousand times better learn Nature's. She is at once wiser and more inexorable.

It sometimes happens that the mother, as well as the teacher, constitutes herself Nature's rival. To the unavoidable strain of the public schools are added music lessons, with hours of piano practice, or drawing lessons with their accompanying strain upon eye and nerves and brain. This course is pursued more especially with girls, and the world is full of feeble and nervous women who have had an exhaustive school course and long and expensive lessons in music, but who are neither cultivated women nor tolerable musicians. Yet these same women might, with proper development, have been well and happy, with lively faculties, cul-

ture, and an appreciation and enjoyment of music which would have added to their usefulness and pleasure, had not ambitious parents driven them from the school desk to the piano school, and consumed their young vitality in the pursuit of an education, which, after all, failed to educate.

For some reason few of us think at all of the fatigue which must overtake school children. One of the common causes of unbalanced nervous systems is schoolroom fatigue. The subjoined extract from Dr. Smith Baker's "Fatigue in School Children" will certainly convince all who read of the seriousness of this question: —

"Dangerous fatigue should be looked for when the angles of the mouth are found depressed (usually denoting bodily pain); when there are horizontal furrows across the forehead that are not due to transient impressions, probably denoting mental anxiety; or when the eyes wander, or are 'fixed' nowhere, the pupils are dilated, or when there is fullness or a blue coloration beneath the eyes; likewise, when there is seen a broad, white line encircling the mouth, or there are bright red 'blush spots' on the cheeks or neck; when the skin is 'muddy,' or hot, or dry, and the pulse is noted to be unusually slow or rapid.

"With such children all the bodily positions are apt to be awkward and 'lopping,' with the head bent forward, and the shoulders held at different heights; while the movements are very generally asymmetrical, forceless, and few in number, and are perhaps jerky, or fidgety, or irritable, from unnatural increases of reflex activity. Also the fingers are apt to twitch, the face to be stolid, the tongue to be waywardly nimble, or perhaps absolutely unresponsive and inactive, and the speech and voice noticeably altered in pitch and volume. The most alarming point is reached when such a child becomes anesthetic to his own fatigue, that is, he cannot feel his own exhaustion."

The dangers of and liability to schoolroom fatigue are much increased at the period of adolescence. At this time, Nature herself is making great demand upon the vital force for the development of special organs and functions, and is consuming such a dangerous amount of vitality that it is obvious that this should be, in other respects, a period of comparative rest. Our educational system, however, does not seem to have been based upon this principle. At this time of physical and natural stress, children at school are subjected to the most strenuous work. They are in the difficult eighth grade, or they are in the high school, or are just entering college. In addition to this, girls are studying music and accomplishment, and boys are gathering knowledge of business and practical life.

All this study of the child and agitation of educational questions will result, after a while, in a rational provision for this period. It is possible that teachers and parents may then conclude that it is better for

girls or boys to leave the public schools with the eighth grade and to spend these critical years quietly at home, ripening their minds upon good literature and practicalities, than to take the high school course at the risk of broken health, impaired nervous system, and probable mental loss. That is to say, the education to be got at home will be worth far more than that which the schools offer, if it must be paid for at that price. Where there is some chance of allowing the girl to complete the school course and to escape these evil results, much will depend upon the wisdom and management of the mother. She should, at least, insist upon confining school work to a limited number of hours.

To many girls the change to womanhood brings suffering and illness; in all cases it causes lassitude, nervousness, and loss of mental force. One would think that the pallor, the pain, the weariness of any girl compelled to drag herself up long flights of stairs and to go through the usual routine of difficult lessons, with her whole body in painful revolt, would appeal to mothers so strongly that nothing further would be needed to stir them to action. Add all the probable consequences of mistreatment at this period, and there is every incentive to immediate action of mothers in every community.

It seems that the idea of distinction, of school honors, and emulation, is so much a part of our school system that few people can conceive of an education without them. Yet many more children have lost health and have been handicapped for life in the pursuit of school honors than in education. In almost every case the parents are behind the children, urging, bribing, threatening, comparing them with rivals, driving them in many ways to sacrifice health (and future success, too often) for the sake of class honors.

It should be true that the conditions which are favorable to vigorous bodily growth are equally favorable to the production of strong mentality; but comments have been made for a great many years upon the fact that college valedictorians and prodigies of learning sink from public view when the college career is over, and upon the fact that there are numbers of great men in every generation whose school standing gave not the faintest prophecy of superior minds. While popular tradition points to big men as slow to grasp ideas and to respond to them, it also represents them as having the qualities of judgment, persistence, and concentration, which more than make up for the lack in responsiveness. When we consider how few men of the best physical type are restless, nervous, easily affected by other minds and quickly responsive to influences, we might conclude that the possession of these particular qualities of temperament are injurious to the physical nature.

With such a premise, we should care less for quickness and brightness of mind, and make greater efforts for strength and persistence. This

would result in a complete revolution in our educational ideals; we should not care so much for general versatility, and should therefore limit the curriculum somewhat; we should eliminate very rapidly all the artificial stimulants of grades, honors, etc., because we should not feel compelled to hasten the children as we now do, but should give more time for a natural development.

Our present school course and methods seem to have been chosen for the "motor" child,—the child with the quick, active, versatile mind,—and sympathetic hearts must ache a little for the "backward" child. His temperament, his body, even, cry out for time and patient treatment, but where is he to get it? Not at school, where the pace is set to the brightest minds; not at home, where his slowness, his placidity, his very patience are a constant reproach, because they seem to keep him behind other people's children in school work, and general "showiness." Nobody can stop to study such a child, and when in after years he proves that he had mental power of a superior kind, everybody is surprised. And they should be, that any individual of this particular temperament should have been able to retain any degree of intellectual vigor amid such unfavorable circumstances of worry, hurry, and misconception.

This is another of the questions which parents must discuss with school authorities. They may well urge that "backward," slowly developing, and inconspicuous-minded [to coin a phrase] children shall have an equal chance with the others. Let them tenaciously refuse to have the latter settled by arbitrary rules, such as classing them as "dull," and putting them into classes made up of children of similar temperaments and branding all as incompetents. One would judge from the way in which most educators discuss the problem of the "dull" pupil, that he has only a very small claim upon school life; that he should be isolated, as if dullness were catching; and that neither he nor his parents could have the least sensitiveness at having him treated as a handicap upon the general progress.

Yet very often this reprehensible "dullness" is but a phase of growth, and many a child, who has been rated as incompetent by teacher and parents, has triumphantly proved that his mental powers were even better than the average. He merely needed time to develop them, and there were certain laws of this development which did not permit him to make an open display of his progress at every stage. Were this not true, were every "dull" child to remain so till the end of the chapter, would it not be a more pressing duty of the schools to fit their methods to him, bringing every faculty to its highest possible development, than to choose them for the quicker mind which is vastly more able to educate itself? Surely it is time that the dull child should have its share of the feast and no longer be left to pick up the crumbs.

It should also be remembered that the very methods which advance the "bright" child are always in danger of disturbing the balance of his nervous system and interfering with his physical growth. The final result of this must be impairment even of that mental power for which everything else has been sacrificed. Everything in his training—the urging of teachers, the pride of parents, the emulation, the necessity for mental effort under any circumstance, the cultivation of responsiveness, the ceaseless brain activity and nerve tension—unites to destroy his physical vigor, and there must come a time when the brain will have to pay its share of the penalty of diminished vitality.

KATE E. BLAKE.

LEARNING TO SPEAK

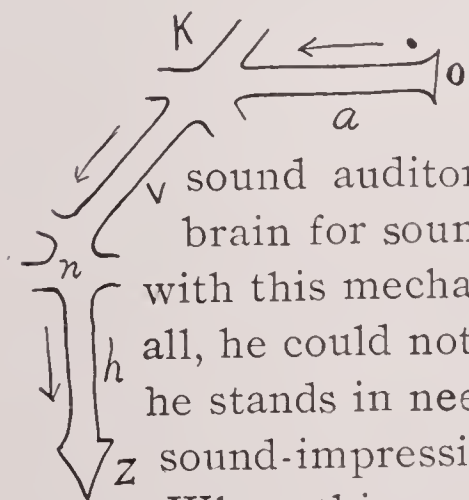
TO THE unenlightened bachelor only, does the fact that the baby is learning to speak seem less than miraculous. The mother, who first hears the little incoherent babblings of her baby slowly cohering into words, is lost in wonder and admiration. The fact that all other little human animals manage to acquire this marvelous art, does not in the least prevent her from finding it most marvelous in her own baby.

In this she is seconded by the scientists. The process by which speech is understood, imitated, and replied to, is one of which the great subtlety and complexity reveals itself only to the most careful search. Indeed, so involved is the process that, at first sight, it seems almost impossible to explain it clearly enough to be comprehensible to the unscientific reader. In this attempt, however, as in many others, I am indebted to Professor Preyer for the accompanying diagram which explains

and simplifies the whole process.

The process is naturally divided into three parts. For the first, a perfect ear and a sound auditory nerve, together with a storehouse within the brain for sound-impressions, is necessary. If anything interferes with this mechanism the child cannot hear speech, but if this were all, he could not understand it. For understanding what he hears, he stands in need of the nerves which pass from the storehouse of sound-impressions (see diagram) to the speech center of the brain.

When this mechanism is complete, he is able to hear words and to understand their meaning, but not yet to speak them. In order to be able to hear, to understand, and to reply, the entire mechanism must be in perfect working order.



There are a number of diseased conditions in adults which show the difficulties or defects of speech which must result from the inhibitions of any part of this nerve tract. Such defects are exactly parallel to the imperfections of the speech of children just learning to talk. Professor Preyer has made the most exhaustive analysis of all such speech defects, an analysis which shows conclusively that the lack of brain and nerve development in the child is responsible not only for the defects of speech, but also for the way in which he learns to speak.

To be able to repeat a word intelligently, means that the speech mechanism, that is to say, the passage from the ear to the storehouse of sound-impressions, and from that to the motor speech centers, and from that to the motor nerves of speech terminating in the organs of speech, is complete.

The first part of this process is called the impressive process, in which the nerves, extending from the ear to the storehouse of sound-impressions, are alone concerned. This portion of the speech mechanism is the earliest to develop, and the proof that it is complete is shown by the looks and gestures of the yet speechless child. These looks and gestures may consist in such small things as starting at a loud noise, or showing pleasure when music is heard, or in recognizing the sound of the mother's voice.

As soon as any words are recognized, there is evidence that the second nerve tract—that concerning the understanding of words—is beginning to develop. This is, of course, the highest activity, and the one most worthy of education. The fact that it is ready for action is betrayed by the child's attentive listening, as, when he catches the sound of his mother's voice in the next room, he waits to hear it repeated; and by the association of certain movements with sounds; as, for example, when he begins to play, "Patty-cake, patty-cake" on demand, without first being shown by gestures. Or, when he plays "Peek-a-boo" in the same fashion, or springs with joy when he is asked if he would like to go "By-by."

Perhaps the easiest way to understand this process is by comparing it, as Professor Preyer does, with the manner in which the child learns to write. In general, the process seems to be—as Professor Preyer proves at considerable length, and as Dr. Harris, a philosopher cycles distant from him in methods, agrees—that the child first has ideas. He does not babble until he babbles into speech accidentally, and then finds equally accidentally that his speech fits into a place in his small world; but he speaks under the pressure of a strong desire to give expression to an idea. The idea may simply be that of food, but he manages in some way to express the fact that he desires food, even before he has words to convey it. This does not refer, of course, to the purely

organic crying of a child who is uncomfortable from hunger. It means the little murmured syllable, "Na, na, na," and the like, which children, not yet able to speak, fashion for themselves to express the idea of hunger. This is, in its way, a genuine human speech; not like the whine of a dog, or the mew of a kitten. It is entirely different, being the intelligent and volitional use of certain sounds to convey certain impressions.

Secondly, he imitates syllables, and finally words. The fact that he can do this, as we have said, shows that the speech mechanism is in perfect working order; and that from now on he is a creature capable of ever higher education in the use of language.

Thirdly, he associates ideas, not only with the sounds which he makes himself, but with those that he hears, and also with those that he imitates. As soon as he has once taken this step, he will himself unceasingly struggle to get control of an ever-larger vocabulary.

Moreover, he proves his place in creation by the fact that no sooner has he learned to use only a very few words than he begins to make independent, though always logical, changes of formation. This stage of development, which corresponds in the child with the language-making stage in the history of any nation, is the evidence of the presence in him of a genuine creative activity. To be sure the things which he says at this time are, to us who look on, content in the possession of a perfected and varied language, amusing rather than an evidence of high intellectual development. Nevertheless, when a little boy calls the roof of his mouth his "teeth roof," he has already shown himself capable of putting together two dissimilar ideas to make a third. That is to say, he has been able to think of the roof of his mouth and see at once its likeness to the roof of a house, and its unlikeness, and to so name it as to express clearly both qualities. The same thing is true of the little fellow who, on a very hot day in early summer, noticing his perspiration for the first time, ran into the house calling to his mother in great alarm: "O, mamma, mamma, come quick and fix me! I am leaking all over!" A little deaf girl, who, though ten years old, was just learning to speak, and therefore, as to these faculties, was in the same stage of development, called a glass of Apollinaris a glass of "prickle water."

In order to appreciate more clearly the manner in which the normal child gets the control of these functions, let us take up the record of Professor Preyer's little boy, and see what he did, from the time of his birth until he was two and a half years old. In his book on "The Intellect and the Will," Professor Preyer gives the most exhaustive information regarding his child's development in this respect, but we shall have space here for only a brief *résumé*.

During the first six months his child heard and uttered mostly vowel sounds. It is interesting to note in this connection that Swedenborg,

speaking from an entirely different point of view; two hundred years before Preyer, said that infants heard and understood vowel sounds before consonants. He explained this according to his theory of correspondences by saying that the vowel sounds corresponded with the emotions and the consonants to the thoughts; that as the infant felt before he thought he naturally expressed his feelings first. Certainly, no one who has seen a little baby, fed, warm, and comfortable, lying upon its back, and "cooing" into its mother's face, can deny, if he has a soul open to such perceptions, that these celestial sounds were the utterances of pure love.

However, even before the seventh month the child is able to respond to others with inarticulate sounds, vowels mostly, but toward the seventh month also in simple syllables. As such responses are almost entirely lacking in microcephalic and deaf children, they must be held as evidence that there is now present an intellectual cerebral operation.

In the constant babblings and gurglings of children not yet eight months old are found almost all the elementary sounds needed for later speaking. These endless monologues, undertaken and continued with much seriousness, are indeed the gymnastics of the organs concerned in speech. The child must practice long and faithfully before he can gain such control of the delicate mechanism as to be able to fashion even the simplest words that he wants to speak. The five-finger exercises which the young pianist must laboriously practice for hours and days are not nearly so necessary to his ability as a musician, as are, to the normal human child, these apparently inconsequential sounds to the later power of speech.

At the end of the seventh month, Preyer's boy responded to the ordinary childish questions, "Where is the baby's eye?" "Where is his nose?" "Where is his ear?" and the like — not, indeed, in words, but by pointing to the features named. He did not succeed in always doing this without mistakes, but he usually did, and showed, moreover, the common childish pleasure in the exercise of a budding faculty. Although speechless, he could nevertheless show what the dog said, and the cow. He did not succeed in accurately repeating syllables until the eleventh month. In that month also the child first began to whisper.

At one year old the child showed his greatest advancement by clearly discriminating between sounds. He showed this when his name was called, and also by expressing a new sound. He obeyed the command, "Give the hand," which Preyer thinks was a sure proof that he understood the words he heard. He reports that another child did the same thing in the seventh month. "In this," he says, "we cannot fail to see the beginning of communication by means of ordinary language. But this has remained a one-sided affair until past the third half-year, the child being simply responsive.

In his fourteenth month the child still repeated by imitation, very uncertainly, but there was marked development in the power of associating sounds and ideas. This was shown in the following instance: The child was asked, "Where is your clothes-press?" At the words the child turned his head, and looked earnestly at that article of furniture. He was standing at the time, holding on to his father's hand, and although he was not able to walk a step alone, he drew his father through the room up to the clothes-press, which he opened without assistance. Here was an idea of a definite stationary object, associated with a sound heard, and so strongly that it was able to produce an independent act of locomotion — the first one.

In the eighteenth month it was evident that the growth had all been in the direction of an increased ability to discriminate, and a better understanding of all spoken words. He pointed out a wide range of objects when he was asked to, and obeyed spoken commands. The voice, also, had gained a greater flexibility and expressed the varying moods of the child with greater precision.

The same was true of the nineteenth month; and in this month we have the first record of his spreading a newspaper on the floor, laying himself flat upon it, with his face close to the print and reading aloud — that is, repeating for a long time in a monotonous voice the little syllables he knew.

In the twentieth month, suddenly he was capable of repeating words of two syllables — that is, words of like syllables, such as "mama," and "baby"; and also words the second syllable of which was the reverse of the first, such as "Otto," and "Anna." He imitated more surely than before, sometimes, apparently, involuntarily.

In the twenty-first month he imitated better, and pronounced more consonants. Wilfulness now appeared for the first time, and made it difficult to say whether the child *would not* or *could not* repeat the words that were spoken to him. (This was the first evidence of any admixture of what are called the moral motives with the process of learning to speak.)

In the twenty-second month his understanding of spoken words increased until it reached the point of comprehending complex commands, like: "Go, take the hat and lay it on the chair." But his repetition of words was still rudimental. In this month also he first began to sing.

In the twenty-third month is recorded his "first spoken judgment." The child was drinking milk, carrying the cup to his mouth with both his hands. The milk was too warm for him, and he set the cup down quickly, and said loudly and decidedly, looking at me with eyes wide open, and with great earnestness, 'Heiss!' (hot). This single word was to signify, 'The drink is too hot.'"

In the twenty-seventh month the increasing number of ideas testifies to a rapidly developing intellect. This was shown; for instance, when the child saw a tall tree felled, and called out, "Pick up." Seeing a hole in the dressing gown, he said, "Sew"; while in his play he sometimes warned himself, "Take care." To the question, "Did it taste good?" the child answered, while still eating, "It does taste good," thus distinguishing the past tense in the question as it was asked from the present tense which he used in his answer. "On the other hand," says Preyer, "the feeling of gratitude is as yet quite undeveloped." The child, as on the previous month, says "*Danke*" (thanks), when, for instance, he is opening his wardrobe door alone. The word is thus, as yet, unintelligible to him, or is used in the sense of "*So*," or "Succeeded." His frequent expressions of pity are striking. When dolls are cut out of paper the child weeps violently, in his most pitiful manner, for fear that in the cutting the head may be taken off, yet nobody has taught the child anything of that sort.

In the twenty-eighth month the child first begins to use the single prepositions. There is also a steady increase in the number of words that are correctly pronounced and used. Also, during this month, he first uses the article, his preference being given to the definite article. Now he begins for the first time to ask questions. Heretofore he has often answered them, but has never asked them.

It is not until he is two years old that he manages to make simple sentences of two words; and he shows no sense of number until he is two years and five months old. Previous to this, numerous attempts have been made to teach the numerals, but he has invariably confounded them. Yet, although this is true, counting is already taking place, though not at all in the fashion which might be expected. The child, suddenly, of his own accord entirely, begins to count with his ninepins, putting them in a row, saying with each one, "*Eins* (one)," "*Eins, eins, eins*"; afterward saying, "*Eins, noch eins*, (one more) *Noch eins, noch eins*." The processes of adding are thus performed without the naming of sums.

The study of this record, so carefully kept, but here so slightly reproduced, will show that the notion that the child's speech always begins with nouns and is followed by verbs is not founded upon fact. As one might suspect from the complexity of the young creature developing into full human likeness, no such simple, hard-and-fast rule could, in the nature of things, be true.

The order of development is a much subtler thing, involving, as it does, the complicated mechanism of nerves, brain centers, and delicate organs, and dependent as it is upon all sorts of physical conditions, and inherited aptitudes. The processes of speech must vary with different children and different conditions. But beneath this variation may be

detected here, as always, the presence of an unvarying law. Three things must be present with every child who learns to speak: sound speech organs, sound ears, and a sound understanding. These three things do not develop simultaneously, for the speech organs are all present at birth; the hearing mechanism continues its development after birth,—at birth it is in so incomplete a condition that the child is practically deaf,—while the understanding is the latest of all to develop. At birth it is in the most rudimentary state, and its development comes later than that of hearing. Yet this last faculty is the one best worthy of cultivating, the one to which education must especially address itself. As we shall see later, every urging of the child to speak retards the development of this faculty by concentrating the child's force upon the mere effort to hear or to imitate.

PECULIARITIES AND PERVERSIONS

THERE are many peculiarities of the speech of little children, many of them amusing, all of them endearing; some of them springing simply from undevelopment, and others from arrested development. This latter, of course, shows a really pathological condition, and must be met with appropriate remedial procedures. Others have no such significance, and it is in order to assist parents in making this distinction that the following descriptions of the various modifications of the speech of young children are given.

It may be premised that peculiarities of speech are not inherited; so that the mother who lisps or the father who stammers need not fear that the children will inherit the same disorder. The voice, only, is inherited, and this is because the organic structure of the vocal apparatus is inherited.

One peculiarity is noticeable in the speech of every healthy child: It is onomatopoetic; that is to say, his speech is largely a speech of imitation. His first idea, like the first idea of primitive savage peoples, is to convey a picture in sound. Therefore, if he speaks of a cow, he calls it, if he is a German, "*Mu, Mu*"; but if he is English, "Moo, Moo." He calls the cock, "*Kickiri Ki*," if he is a German; "Er-er-er-errr" if he is English. In both cases, however, the effort is the same, and the variation of form is evidently due to the assistance which he receives from nurse or mother. Preyer's boy said, "*Piep, piep*," for the chicken; while the English child using the same word would compel his father to spell it, "Peep, peep!" Preyer's child said, "*Ling-c-ling!*" when the bells rang; but our children say, "Ting-a-ling!" It is evident, however, that the American and the German baby at this stage of their speech development could understand each other perfectly, and could doubtless

make themselves intelligible also to a Russian, or a North-American Indian baby.

Another normal peculiarity is what Preyer rather offensively calls logorrhea; by which he means simply loquaciousness—that is, all young children hold long monologues for mere pleasure in the sound. Although insane persons sometimes reach this condition as a result of brain disease, yet if the baby did not reach it, there would be reason to suspect brain disease. For, in the one case disease has so affected the adult's brain that it has deteriorated to the point where it takes delight in this same repetition, and in the other the brain has just developed to this point.

It occasionally happens that the opposite condition exists: that is, the child who has already learned to speak a little becomes suddenly dumb and will say almost no words, and those few words of negation. In many cases this seems to be merely the effect of a wilful obstinacy; but the child's will is so far from being developed to a point where it could successfully maintain itself for a long period against the will of others, that in this condition some organic lesion or an obstacle in the motor speech center must be suspected.

Stuttering, although a fault most easily acquired by imitation, cannot be regarded as a physiological condition. Stutterers sometimes have stuttering children, but this is not because the children have inherited the defect, but because they imitate the speech of their parents. Moreover, children who are teased by their friends, or commanded to repeat certain words, may fall into the habit of stuttering. It is of great importance with these children, and of some importance with all children, that they never should be ordered to speak. Neither should too great stress be laid upon the correct articulation of words. The whole process of learning to speak should be as unconscious as possible, and the child's attention should be centered rather upon the idea which he is striving to express than upon the mechanism which he is using.

In the case, however, of confirmed stutterers, a certain amount of conscious attention to the speech may be necessary. I have heard of one case in which a little boy stuttering badly was imitated by his younger sister until they both stuttered. They were cured by being compelled to talk with their teeth shut, and to stop and think before speaking. But they did not succeed in overcoming the difficulty until the boy was about fourteen years old, and the little girl at least twelve years old. The family were very careful neither to scold them for their speech, nor to find fault with or tease them; for they noticed that when other children teased them, the stuttering became much worse.

Stammering and lisping both come from a lack of development of certain nerve tracts. Preyer thinks that the central motor mechanism [see diagram] is in these cases not yet complete. Therefore it is evident

that no direct attention is to be paid to this fault, but that an effort must be made to increase the general health, giving every facility to the normal development of the brain and the nervous system.

Some children find certain consonant sounds more difficult to pronounce than others. "L" is beyond the powers of most young children: so is "r" and "g." These little peculiarities, which of course disappear sooner or later in any event, are perhaps most easily broken by the association of children with each other. I remember two little girls, Alsie and Ethel. Ethel spoke very clearly except that she used to say "y" for "r." Her father, amused at this little trick, which was rather a winning one, used to make her say, in order to exhibit it, "A yough yat yan ayound the yoom." Her playmate, Alsie could speak "r" perfectly, but not "g." She used to say, "I am doing to be a dood dirl to-day." Alsie laughed at Ethel for the "yough yat," and Ethel made any amount of fun of Alsie's "dood dirl." In a month they were speaking as clearly as grown people.

Perhaps the most practically valuable conclusion from all these observations is that those who imitate earliest do not exercise the highest powers of understanding. The cerebrum may indeed grow more rapidly with them than with slower children, but also it soonest ceases to grow. Precocity in speech, like other forms of precocity, is delightful at first but destructive at last.

One cannot doubt that if it were clearly understood that urging the baby to speak prematurely, has the most dangerous and injurious effect of teaching him not to think thoroughly, the natural inclination to put the winsome little fellow through his tricks would be more steadfastly resisted. It is exactly with the hope of bringing home the importance of patient self-restraint on the part of the mother, that this description of the process of learning to speak has been entered into. If it means anything at all, it means that the centro-motor mechanism, the latest to develop, is also the most important and the most capable of education; that it must therefore neither be forced nor deprived of any opportunity for orderly growth. Practically, this means that the mother while talking plentifully to her child, letting herself quite freely follow her instinctive desire to talk things over with the little staring creature upon her knee, must demand from him no other response than that look of almost superhuman sympathy which sometimes thrills and rewards her.

To urge him to repeat what she says to him or to insist upon his looking at objects while she names them to him after he has passed the point of obvious fatigue, is to strain his attention past the safety point and to run the risk of forcing this premature development of the higher speech centers. Moreover, the expression of some such strong wish or command on the mother's part serves to embarrass the motor course, the

child's activities, which should pursue their way unconsciously, being interfered with by the consciousness of an alien desire. As we have seen, stammering and lisping as well as the imperfect formation of words, may be brought about by this consciousness.

In order to prevent such imperfect speech, it is also well to avoid that lovable but objectionable form of communication known as baby talk. It is natural enough for the mother to endeavor in this fashion to make her voice express to some extent the sympathy and tenderness of her feeling, and to lend to the commonplace words of daily life a tenderer pronunciation. While there is no limit to the amount of tenderness which she is justified in thus putting into her tones, representing as they do the emotional side of her nature, she must not let her feelings get the better of her thinking and interfere with its clearness and precision. As consonants represent thoughts, it follows then (if Swedenborg's theory be true) that her pronunciation must be as clear and perfect as her intonation is tender. Hearing her speak thus, as it were with love and wisdom combined, the imitative child will form even his first words as perfectly as the state of his speech organs will permit. His ear, opened eagerly to drink in her loving tones, will become more and more accustomed to fine discrimination and will eventually pass judgment upon his own speech, improving and correcting it.

We have reached another conclusion also, with Professor Preyer: that questions when they appear signify that a very high order of intellectual development has already taken place, and that if this faculty is not met in its early stages with prompt response, the highest faculties of the mind may be crippled. Professor Preyer's conclusions are so sound that they are worth quoting in full:—

“The child's questioning as a means of his culture is almost universally underrated. The interest in causality that unfolds itself more and more vigorously with the learning of speech, the asking why, which is often almost unendurable to parents and educators, is fully justified, and ought not, as unfortunately is too often the case, to be unheeded, purposely left unanswered, purposely answered falsely. I have from the beginning given to my boy, to the best of my knowledge invariably, an answer to his questions intelligible to him and not contrary to truth, and have noticed that in consequence at a later period, in the fifth and sixth and especially in the seventh year, the questions prove to be more and more intelligent, because the previous answers are retained. If, on the contrary, we do not answer at all, or if we answer with jest and false tales, it is not to be wondered at that a child even of superior endowments puts foolish and absurd questions and thinks illogically—a thing that rarely occurs where questions are rightly answered and fitting instruction is given, to say nothing of rearing the child to superstition.”

However, it soon becomes difficult for a mother to answer all of a child's questions, especially if there be several children in the family, with their "understanding of causality" very fully developed. In such cases, one weariedly wonders whether one should give all one's life to the business of answering questions, allowing all other affairs whatsoever go unheeded, or to run the risk of crippling the child's mental activity.

There is, of course, a way out of such a dilemma; if there are many children, they may with advantage answer each other's questions, or be sent upon a tour of investigation which will result in the answer. Each child may also be required to answer his own questions as far as practicable. For it often happens that a child, eager to acquire knowledge, thinks it much easier to ask of a wise and willing mother than to use his own faculties; while it is a thousand times better for him to use his own wits and power of observation. Moreover, children sometimes question idly for the mere pleasure of tossing a thought from mind to mind, enjoying a sort of mental game of ball. To answer such idle questions seriously would not only be a loss of time, but might, perhaps, confuse the child so that an idle interest would seem to him as worthy of attention as a serious one. In such cases, the simple reply, "Well, what do you think about it yourself?" may transform his passing impulse into a genuine thought.

Nor is thinking at all beyond the power of a child whose vocabulary is as yet very small. As Professor Preyer contends with great earnestness, ideas are independent of words and precede them. In fact, "the formation of ideas is not bound up with the learning of words, but it is a necessary prerequisite for the understanding of the words to be learned, and therefore for learning to speak." But Dr. Harris makes a distinction between the activity which Professor Preyer calls ideas and genuine human thinking. He says, "It should be carefully noticed that this activity of generalization which produces language, and distinguishes the human from the brute, is not the generalization of the activity of thought, properly so called. It is the preparation for thought. These general types of things are the things with which thought deals. Thought does not deal with mere immediate objects which are indicated by words — *i. e.*, general objects. Some writers would have us suppose that we do not arrive at general notions except by the process of classification and abstraction, in the mechanical manner that they lay down for this purpose. The fact is that the mind has arrived at these general ideas in the process of learning language. In infancy, most children have learned such words as, is, existence, being, nothing, motion, cause, change, I, you, he, etc. They do not contain all the experience that they will contain later in life, but they are already used as general terms."

However this may be, the child very early begins to play with his speech; he seems to recognize it as an instrument put into his hands rather than, as it seems to be in adult life, a very part of himself. In this early stage of his being it is more sharply differentiated from the ego which employs it than it is later when the very thought of the man takes the form of words, and therefore his habitual language comes to mean his habitual consciousness. In school training, words have, to a large extent, been thus confused with thought; but the young child, thinking before he speaks, in the full light of innocence, perceives the distinction and plays with it. As an instance, I remember that I was once carrying my first little boy, eighteen months old, about the room on my arm, while I named to him, in response to his eagerly pointing little finger, the various objects on the walls. We at last came to the thermometer. That was a long word for so young a boy and I said it very slowly and carefully: "Ther-mommy-ter." He repeated it equally slowly after me several times, and then suddenly laughed out, "Ho! ho! Ther-poppy-ter!" This was a genuine pun made by a child who had not yet six words at his command, but among these six, of course, were the words *mamma* and *papa*, with which he played.

Three or four years later, this same little boy was sitting on the floor lacing up his shoes—very slowly—and philosophizing meanwhile as was his wont, "Shoe—shoe—why did they call it shoe? Why didn't they call it cat or pudding?" he murmured to himself. He was in the process of discovering that the names of things were purely arbitrary and he was puzzled by the fact.

It is because of this love of playing with words that rhymes and jingles are hailed with such delight; and no better relief to the strain of mastering at once a complicated mechanism and a foreign language—the difficult task set before a young child—can be devised than the amusing rhythm and alliteration which make up the body of the literature known as "Mother Goose." Exactly what the effect of a rhythmic repetition of sounds may be upon the nervous system of the child is not yet known, but it is probable that it has something of the soothing effect of repeated contacts. For it is well known that a nerve pressed again and again in the same way will, by and by, fail to respond with the original keenness, and that meanwhile some actual change of structure has very possibly taken place. May it not be, then, that the repetition of sounds that forms the basis of juvenile jingles, may at once lessen the nervous strain by lessening the keenness of attention and increase the familiarity with the words by the actual organic changes thus produced?

So great is the fascination of the rhythmical method of speech that children very soon begin to make all manner of rhymes for themselves and also to speak in blank verse. A little boy, aged six, one morning

while he was dressing, instead of paying the slightest attention to the business in hand, got off this little poem upon gravitation—a topic which he had discussed with his older brother until long after he ought to have been asleep the night before:—

“Gravitation is everywhere.
In the birds and flowers,
In the skies and oceans,
In the mighty walls of air.”

This little poem betrays, of course, the fact that the child had heard some good poetry—noticeably Robert Louis Stevenson’s “Child’s Garden of Verse,” and Frank Dempster Sherman’s “Little Folk Lyrics.” But he had made the swing and phraseology of these poems his own, and was capable of using them to express an idea which was altogether foreign to any of them.

The memory that thus recalls by the aid of universal ideas and conventional sound-symbols makes for itself, as Dr. Harris says, “Pigeon-holes, as it were, in the mind, whereby the soul conquers the endless multiplicity of ideas in the world,”—that is to say, each word stands to the child for a vast number of ideas and relates them to each other. As Preyer shows, in the earlier stages of learning language each word stands for very many more ideas than it does in later life; but even in later life, each word by itself and in relation to other words stands for a great number of associated ideas. By the use of them then, as by the use of pigeonholes or filing cases, ideas are classified, arranged, and held ready for reference.

Speech, therefore, means a recognition of the general in the particular, and hence true personality. It is by no accident that the speech of feeble-minded children, or of persons whose brains are diseased, is imperfect; the personality of these persons is, as it were, imperfect also. For if personal consciousness consists in the dual recognition of the relation of oneself to all of the world about one, and of one’s unlikeness to all of the world, then, to an impaired brain, this consciousness cannot be fully present, and to the undeveloped brain it is not yet present,—that is, true personal consciousness is not present. The first proof of its presence is speech, for each word shows the recognition of a general truth in some particular object. For example, when Preyer’s little boy said “*Heiss*” when he found his milk to be hot, and later applied the same syllable to other objects, he recognized a common quality as present in a wide variety of dissimilar objects.

Hence, as Dr. Harris convincingly shows, though with a condensed logic very difficult to follow, language is evidence of immortal individuality, because when a being uses arbitrary signs in order to communicate

with another being, we perceive him set free from the immediate control of a sense environment and finding sufficient reason for continued existence in his own inner activity, and in the joy of communication. Speech, then, implies the existence of a true self, conscious, active, and capable of immortality.

THE EDUCATIONAL VALUE OF PLAY

ACTIVITY is the condition of the child's being; in the first days of life, senses, nerves, and muscles are busily widening and clearing the avenues which connect them with the brain, and even while the senses are, for the most part, very dull, the brain is gathering force and constantly testing and developing the responsive powers of the rest of the organism.

Very early these activities take the form which adults have named "play." It is the serious business of life for little children, requiring as constant and complicated exercise of the powers as the arduous work of men and women, and directed to even greater ends, for it makes muscle, brain, and character. The difference is, perhaps, that the child yields himself gladly to the law of his being, and finds happiness in consequence; while grown people, having the old idea that "labor is the curse of Adam," put forth their activities grudgingly and think the fatigue which follows, and which little children accept without complaint, a hardship unjustly laid upon them.

Philosophers and teachers had long been considering the value of an education founded upon the child's own nature, when Friedrich Froebel first put this principle into a logical and practical system. Though he died in obscurity, and, probably, in the belief that his life and work were failures, he has revolutionized the world for the children; and if those who have taken up his ideas, and are applying them everywhere, work faithfully and wisely, he and they will have immeasurably advanced the race.

In his eyes, play "is the highest phase of child-development — of human development at this period; for it is self-active representation of the inner — representation of the inner, from inner necessity and impulse." That is to say, the child, who has, through his sense-development, been growing steadily in self-consciousness, now finds it necessary to express himself by means of the outer world. He has found himself, by means of this outer world, and now he must announce the fact. Heretofore, also, his relation to Nature has been that of a passive recipient: he has lain upon her broad bosom, as upon the bosom of his mother, drinking in the nourishment she afforded him. Through her he has gained life; he

must now express it and use it. Play is man's first conscious response to nature, the beginning of a joyous reciprocity, between himself—"the inner," as Froebel calls it—and that which is not himself but which loves him and serves him, and which he in turn loves and serves.

The play-impulse also marks the dawn of the religious feelings and thoughts. The child does not see Nature as the scientist sees her, but in a broader, a less-specialized way—perhaps a truer way. Specializations are likely to express incompletely at best the relations which the subject under consideration bears to the total scheme of things. The child, unable to see so minutely, aware of only a few great truths, applies these truths unhesitatingly to everything he sees or knows, and thus finds truth in everything. For example, he knows life, and to him everything is alive—a truth which the scientist arrives at only after long experimentation, a truth which he finds hidden in the innermost composition of things and which he calls conservation of energy, physical and chemical laws, and other hard names, all of which, summed up, mean simply that he finds the whole physical world in a state of perpetual change, continually adapting means to ends. The child has already found the same truth by a shorter process and accepts it so unreservedly that he is surprised at no change, and miracles are to him as entirely credible as a sunrise.

Therefore is it that races, in their childhood, worship at once nature and nature's God, nor make distinction between them. So the child. He personalizes everything, and his early exercise of reason shows the dawn of the insight that everything that is is human, either potentially or actually. He sees the whole world in the form of a man, and endows with his own thoughts and feelings every object about him. Nor should he be checked. This is one aspect of a great truth, and if we would have him arrive at the other and complementary aspect, we must let him thoroughly examine this one. More; we must enter into the examination with him. Very likely, in so doing, we shall recover something of the insight of our own childhood—an insight only too likely to be dimmed in later life.

Moreover, it is only by entering into the life of nature, completely and spontaneously, that the basis of experience for the later discrimination between nature and spirit can be found; we discriminate justly only between those things that we know thoroughly. In play, the child is laying the foundation for this discrimination, so important to all his thinking. The process seems to be something like this: At first he is one with nature, so much so as scarcely to have any individual consciousness; little by little, through the operation of natural laws regulating the acts of his sense-organs and the effect of sensations upon his brain, he perceives himself as something apart from and distinct from

nature; thirdly, by a series of infinitely varied experiments he discovers his true relationship with nature—a relation at once of son, friend, and master. This experimentation we call play. It is necessary to develop any true power of work; for the good worker is a man who has been well nourished by Nature, and has from her received a vigorous frame and wholesome energies—that is, who is her son—and has learned to use her forces and subject them to his will—that is, who is her master—and who knows and obeys her laws, following them easily and without friction, recognizing their beneficence—that is, who is her friend. As Froebel says:—

“Play is the purest, most spiritual activity of man at this stage, and, at the same time, typical of human life as a whole—of the hidden, inner, natural



life in man and in all things. It gives, therefore, joy, freedom, contentment, inner and outer rest, peace with the world. It holds the sources of all that is good. A child that plays thoroughly, with self-active determination, perseveringly, until physical fatigue forbids, will surely be a thorough, determined man, capable of self-sacrifice for the promotion of the welfare of himself and others. Is not the most beautiful expression of child-life at this time a playing child?—a child wholly absorbed in his play?—a child that has fallen asleep while so absorbed?

“As already indicated, play at this time is not trivial, it is highly serious and of deep significance. Cultivate and foster it, O mother; protect and guard it, O father! To the calm, keen vision of one who truly knows human nature, the spontaneous play of the child discloses the future inner life of the man.”

Nor is Froebel alone in the importance which he assigns to play. All the late psychologists, led by Professor Preyer, have recognized the importance of this spontaneous activity. The ancient philosophers, including Plato and Aristotle, approved it, and found it well to urge it upon the attention of the thoughtful men of their times. Luther condemned those who “despise the plays of childhood” and Rabelais, Fénelon, and Locke, together with Comenius and Pestalozzi, saw in play a wise outlet for the gathering energies of the child. Swedenborg said that the children in heaven were taught “by delights” and were shown the laws of the universe by means of representations in play. To Froebel, however, as Hailmann, the translator of “The Education of Man,” justly remarks, “belongs the credit of having found the true nature and function of play, and of regulating it in such a way as to lead it gradually and naturally into work; securing for it the same spontaneity and joy, the

same freedom and serenity, that characterize the plays of childhood. In his gifts and occupations he found, for the two contrasts of play and work, the living connection, making them both utterances of the same *one* creative activity. In play, it is the exercise of this activity that forms the purpose of the exertion and rewards it with joy; in work, the external product, the outcome of the activity, becomes the purpose and additional reward of the exertion. Froebel has shown how both may be combined, how the human being—the child, the boy or girl, the youth or maiden, man or woman—may learn to secure both enjoyments through the same effort, delighting in the activity which leads to a coveted result, however distant and difficult of attainment.”

Preyer took up the study of the play-activity of his boy in exactly the same scientific spirit that he had taken up the study of the development of his senses, and found that much of children's play, even of so-called destructive play, was of the nature of experimenting. The child particularly delighted in producing all sorts of changes, without, as far as the adult could determine, any meaning in the changes themselves. That is, he did not do things because he desired a certain result, but because he enjoyed the activity itself—perhaps because of the sense of power he gained from being able to produce such changes. In the fifth month, his boy delighted in the crumpling of a sheet of paper. “From this time on to his third year he found great pleasure in the tearing and rolling up of newspapers. With similar pleasure he engaged in pulling a glove from side to side (until his fourth year), in pulling the hairs of my beard, in ringing a small bell for an insufferably long time. Later, he found enjoyment in the movement of his own body, in marching, and in purely intellectual plays, packing and unpacking of things, cutting with scissors, turning the leaves of a book, looking at pictures. At last, there came imagination, which animates clumsy pieces of wood, changes the leaves of trees into delicious articles of food, etc.”

Although some kindergartners have practically held that all play should be directed play, this is not the teaching of Froebel. While he would have play directed, in general, so that it may be educative, and so that dangerous plays may be discouraged, he nowhere, so far as I have been able to discover, advocates the minute direction of details which has too often been the practice of his followers. The mothers who, giving their children some toys, suggest, if necessary, some little play, and then leave the children to work it out for themselves, seem to have hit upon the right method of procedure. Moreover, even suggestions should not be made except when the child is in a pet, or is for some reason, less able than



usual to make his own demands. As Jean Paul Richter says, speaking of adult interference in children's plays:—

“I dread that grown-up, hairy hand and fist which knocks on the tender, fructifying dust of childhood's blossoms and shakes the color off, first here, then there, so that the proper many-marked carnation may be formed. We often think to rule the external but broad empire of chance by means which some narrow accident has thrown together in ourselves.”

In order to play in a manner which shall make it worthy of all these high encomiums, the child must be allowed to play under the right conditions. Fortunately, these are such that every mother, rich or poor, driven by work or languid with ill health, can afford them if she will—and she will when she realizes their importance. There are three great essentials—freedom, sympathy, and the right materials.

Freedom is the first essential, and in this particular the child of poverty often has an advantage over the child of wealth. There are few things in his home too good for him to play with, and he does not live in a narrowing prison of “don'ts” designed to protect the nerves and possessions of the finical elders of the household. He may be caught up and slapped abruptly, in the very midst of a beautiful time, and set down again, howling and bewildered, in his ruined world of joy; but he soon sallies forth again, on a fresh voyage of discovery, fairly secure in the preoccupation of the people about him. But the rich child, with his elaborate toys, is restricted to them. There seems no reason why he should want to use the brass rod at the foot of his bed for a gymnastic apparatus, thus scratching the brass and soiling the delicate spread, when he has a rocking-horse, covered with real hair, a horse which cost many dollars, standing invitingly near. Again and again is he reminded of the existence of the noble animal, and perhaps even forcibly lifted to its back, until he comes to regard it as an instrument of torture, and to refuse to play with it. Thereupon he is dubbed a naughty, ungrateful boy. In this way his world, which ought to be a miniature world of nature, with possibilities in it for all sorts of wholesome experiences, is narrowed to a toy-world, with room in it for only very few and limited experiences.

But if the child of wealth is often restricted by the very nature of his surroundings—and luxury is always unchildlike and artificial—the child of poverty is often restricted because no one has the time to play with him, and especially, not the time to take him out of doors. He is sometimes put into a baby-jumper, or, more often, his baby-buggy, and tied there. Moreover, when, having reached the age at which he graduates from these early restrictions and asserts, in troublesome and persistent fashion, his right to freedom, he comes running to the busy mother with something to show her, he is too often bid sharply to “Run along, now. Can't you see I am busy?” This does not hurt a

child the first, second, or third time, when he can and does perceive the importance of the mother's work, but it does hurt him—it deeply injures him—when it becomes habitual.

I know how almost impossible it is to steal a minute from absorbing work to smile patiently at the rambling explanations of the little boy and enter into the spirit of his play. Especially difficult is it to take one's mind from problems of one's own and enter into a child's trouble and help him to find a way out of it. One protests impatiently to oneself that children are stronger and better for being taught self-reliance, and that consideration of the rights of others is a lesson of such importance that one might be excused for teaching it in some heat of temper, at the moment when the importance of such consideration is vividly present to one's own mind. But, of course, such violent refusals are not teaching at all. Self-reliance is an adult virtue—so adult that few adults attain it—and it flourishes best where the child has the greatest freedom and the most sympathetic and wise assistance. The thwarted child may, and often does, lose confidence in himself and his dawning ability, and sit down inert and fretting, waiting for some one to take charge of the little self that he has so early found a burden. As for consideration of the rights of others, it is a lesson learned late, and best taught by example. The mother who is habitually considerate of her children—not indulgent, but considerate—will usually find them not lacking in consideration for her, as their power to appreciate her need grows upon them.

But however free a child may be, and however much intelligent sympathy his mother may show him, still he needs something to play with. He needs a mass of responsive material, capable of showing forth all the stages and varieties of his changing abilities. He needs, too, material that will be common to him and to the world about him, so that through the use of it he can learn to understand the properties of that world. Such materials are found in the four elements—earth, air, fire, and water. It is, of course, true, that all toys employ these four elements more or less, and that the traditional pleasures of mankind have consisted largely in play with them, but it is also true that the average mother conscientiously keeps her child away from them as much as possible.

The child has a natural love of the earth. A small mountain maid, in North Carolina, where the people sometimes gorge themselves with the white clay of the region, told me to notice how good the earth smelled after a rain; wasn't it just good enough to eat? It takes years of painful training—painful to both child and parent—to teach a child to regard dirty hands and face with anything but entire equanimity. Mud pies are a universal delight—and, at last, schoolmen are beginning to

recognize that they have a real educational value. Nothing is more wholesome than such close contact with mother earth, and the child who is dressed in overalls and set down to a nice little mud-puddle will be contented all day long.



Next to mud, comes sand. It is cleaner in appearance, and more available for the city child. A tray of sand, set upon a low table, which, in turn, is set upon a piece of oilcloth, should be in every nursery. It should be kept moist, so that it may be easily molded. Clay is more difficult to manage, indoors, because it gets dry and makes things very messy; but if a corner of a cellar, where there is a good light, can be given up to a strong table and a jar of clay (clay, like sand, should be kept moist), it will be found an unfailing resource for rainy days. The children should have long-sleeved aprons, fastened by one button at the neck, hung near the table, so that it is easy to put them on. In connection with the clay, colored chinks may be used.

Painted clay may not be very artistic, but in following his pleasure in coloring the clay apples or animals he has made, the child is following the development of the race. Primitive peoples very generally color their statues, and it is said that even the beautiful statues of Greece were originally colored.

All children pass through a digging stage, which should be given free swing. It develops their muscles and keeps them at healthful and constructive work. My own children spent three blissful summers chiefly in one corner of the yard. The first year, when the eldest boy was seven, and the others, at two years' intervals, diminished in age to the baby a year old, they all dug a well, the baby using his little hands and, occasionally, a big kitchen spoon. As we lived near the lake, and the soil was light and sandy, they actually succeeded in reaching water at a depth of about five feet. Imagine the delight, the sense of splendid achievement! Every oozing drop was precious. The little girl dug with the boys, wearing overalls like them, her long curls tucked away safely under her sunbonnet. They were barefooted, and it was funny to watch how their toes wiggled and squirmed with delight and interest as they reached now a layer of "gold sand" as they called it, and now one of "iron sand," now one of nondescript gravel and china, the *débris* of the house-building. Presently, however, Jack Frost came along, and drove them indoors, making the ground too hard to dig.

The next summer, they put some old boards across half of the hole. During the winter, some of the earth had fallen back and choked

the water, and the task of digging down again did not appeal to them; so they covered the hole as I have said, piling earth upon the boards and leaving an opening big enough to admit their bodies. Now they had a cave, to which they descended by means of the ladder from their hook-and-ladder outfit. Ambition growing by what it fed on, they made a fireplace of some stones. But the smoke filled the cave and drove them choking into the open, thus discovering the necessity for a chimney. Promptly, they proceeded to make one, one child from within burrowing outward, another from without burrowing in to meet him. They miscalculated, tried it again, failed, found the need of some sort of measurement, and at last succeeded, their two hands meeting triumphantly in the middle of the pile of earth. Then an old stovepipe was found and put through the opening, and lo! it was possible to sit within and fry potatoes in comparative comfort. Eaten at the dining-room table, in the unexhilarating atmosphere of every-day respectability, the slices of half-raw potato might have been found unpalatable, but eaten in the cave, even the sand with which they were sprinkled did not detract from their flavor.

Again came the winter, putting a stop to all this delightful primitive experience. With the fresh start of life the next spring, however, came the birth of a new idea. The cave was widened and partly filled up, and the wide basin filled with water. Behold a pond! Various things, such as frogs, minnows, and a solitary turtle, were cordially invited to remain therein, but the water proved too unreliable. Morning after morning the children found that the thirsty sand had drunk it all up, and instead of a pond there was only a wet hole in the ground. Then came father to the rescue, and had it lined with cement, with a piece of drainpipe at one end. Fresh water was supplied every morning, the children not at all objecting to the duty of playing the hose on the diminished pond until it was full again. Once a week, all the water was allowed to drain off, and the basin was scrubbed with brooms, the children again being willing laborers. The pond being in this condition, it could be and was used as an outdoor bath-tub.

The hose supplied the shower, and almost every afternoon during the long summer the children donned their bathing suits and splashed about in the sun-warmed water with great enjoyment. Here was one of nature's playthings, proving itself a practically inexhaustible source of enjoyment and stimulator of growth. The cost, up to the time of cementing, was practically nothing.



Of course, every child should have a garden. Nothing except flats or boarding houses can justify parents in keeping from their children this source of delight, this great educator. Of course, no child brought up in a city flat or boarding house can lead a full normal existence, and therefore he needs a garden only the more. If he have nothing but a window-box, let him plant that, water it, care for it, and have for his very own the resultant flowers or vegetables. The New York College of Agriculture has a little pamphlet advocating the use of egg-shell farms in the schoolroom, and such a toy garden ought not to be out of the reach of the most city-cramped child. It consists of a number of half egg shells, set in a pan of sand. The shells are filled with sand, and are really little flowerpots. In the schoolroom, each shell bears its owner's name, written upon it, and in a family where there are a number of children the same device might prove helpful. In the shells are planted peas and beans, corn, or even, if you like, little flowers that grow easily, such as sweet alyssum or oxalis. The little pan of shells is set in a sunny window and watered every day, and the growth of the different plants is watched and compared. Even where children have outdoor gardens, this little farm, or the pan of sand itself, may be found useful for starting the seeds of early vegetables and flowers.

Children's gardens should not be held in common, but each child should have a plat of his own, plainly divided off from those of the others. Indistinct boundary lines are the cause of many childish, as well as national, disputes, and are to be avoided both by wise parents and prudent governments. The product of the child's garden should be entirely his. It is well that he should have the privilege of selling to the house the things he is successful in raising, even though he sells at a considerable advance upon market prices. I remember well what utter bliss sat upon the features of my seven-year-old son, as he watched the entire family dining frugally on his first potato, the while he fondly cherished the penny it had cost us.

But while a garden is an admirable way to initiate children into the advantages of earning their own money with the labor of their hands, it should not be an entirely utilitarian affair. It is as necessary that James should learn the ways of delicate courtesy as the ways of industry and business; therefore let him devote a portion of his garden to flowers, and give them to his friends and members of the family. This little corner might be called his love-garden, and he ought to feel that its products are not for sale, but for blessing. Do not make the mistake of giving your little daughter the flower-garden and your boys the vegetable garden. If you had to make any such distinction, you would better give the flowers to the boys and the vegetables to the girls, for the boys will harden into business habits through the force of the world they will

enter, but the girls may need some training in this direction. James will need to have the loving impulses, as natural to him as to his sister, kept alive by all manner of beautiful opportunities for expressing them. But since, fortunately, no distinctions at all need be made, let both boys and girls have gardens of mingled vegetables and flowers.

It is not enough to give the children a bit of ground and some seeds. You will need to help on the work yourself at first, and to keep a watchful eye upon it all the time. A neglected garden, gone to weed, cluttered with dead and dying plants, is not only an offense, but an injury to the child. Yet it is too much to expect of him that he will be regular in his attentions to it without reminder from you, at least during the first year. He does not know—nor can all your words make him know—the relation his care of the garden bears to its ultimate success. I mean that he does not know it with sufficient force to overcome the force of temptation to play when he ought to be weeding or watering his garden.

Help him to acquire this knowledge by experience—not by the discouraging experience of failure, usually too severe a lesson for a young child, but by the experience of success. Don't drive him to work, or set an hour and hold him to it. If you do, the garden will soon cease to be a joy, and in ceasing to be a joy will lose half its power to help him. Instead, go with him to the garden, admire it, work in it a little yourself, and, if possible, get him to set an hour when he thinks it ought to be attended to. Help him to remember the hour and to plan for it, but do not be too rigid. It really is not a matter of great importance to the garden if it waits till afternoon, in order to enable him to go fishing with the boys in the morning. He knows this, and if you keep him at home, he will feel that your decision has been arbitrary and unkind; you will not have gained half so much in the way of teaching him regular habits as you will have lost in the way of good understanding and friendliness. After all, regular habits are often much overrated. It is as important to the success of a man or woman to be able to break away from regular habits when necessary as to keep them when desirable. The man or woman who is thrown all out of gear by the upsetting of the usual routine of life is a sorry spectacle, and an unpleasant member of any family.

There is another royal plaything free to all—the air. In his *Mother-plays* Froebel gives the "Song of the Weather-vane" as a suggestion of the use to which this element can be put. The mother, holding the child on her lap, turns her hand slowly as the weather-vane turns. Of course, if the child has never seen a weather-vane, this will be quite a meaningless performance, but if he has seen it, and had it named to him, he will watch the slowly turning hand with fascinated eyes—the eyes of the poet, seeing not the hand, but what it represents. Miss

Poulsso's little verse is sufficient to express his thought. The mother sings:—

“This way, that way,
Turns the weather-vane,
This way, that way,
Turns and turns again.
Turning, pointing, ever showing
How the merry wind is blowing.”

In the quaint picture accompanying this song, the wind is shown blowing the trees, the arms of the windmill, a flag, a kite, the children's hair and clothes, a handkerchief held out to catch it, a pin-wheel, and the washing upon the line. The child, looking at the picture, sees the same invisible cause producing all these various effects; then he looks at the world outside and verifies the picture. He wonders. He begins to be moved by the mystery of the world. Robert Louis Stevenson, in his “Wind-song,” well describes the child's feeling of wonder and his natural attempt to explain the cause:

“I saw the different things you did,”

sings the child to the wind,

“But always felt yourself you hid.
I felt you push, I heard you call.
I could not see yourself at all.”

“Oh, you that are so strong and cold,
Oh, Blower, are you young or old?
Are you a beast of field and tree?
Or just a great strong child, like me?”

The interest in the mysterious power of the air explains in part the child's delight in kite and balloon. Soap-bubbles combine this element with water in a fascinating, if evanescent, fashion. Boys delight to rig up little windmills when they come to the age of invention and construction. Before that time, the little pin-wheels made of colored paper and stuck by means of a pin upon the end of a whittled stick, are among the most satisfactory toys that a child can make for himself.

Perhaps the very first thing a baby learns to play with is water. Nearly all the records show the child smiling and laughing in the bath as one of the earliest signs of pleasure. Before he fairly knows the use of his hands and legs, or the true meaning of play, he joyously tosses his little limbs in the water and crows with delight as the shining drops leap high in the air, and fall back upon him. He sucks the sponge, and so feels the liquid with his best organ of touch. A few months later, he will take endless satisfaction in pouring water out of a little tin cup.

One of the surest ways of amusing a child, when one has a piece of work on hand that will absorb all one's attention and when one is therefore desirous that the baby's attention, also, should be absorbed, is to put an old woolen gown on him, roll his sleeves high, and set him down before his own bath tub, filled with water. A sponge and a tin cup will add to the pleasure, as will also a few bits of wood and some paper, but these adjuncts may be wisely added one by one, as the child tires of the simpler amusement. When he is a little older, what my children call "solid soapsuds" will be an amusement, provided at the expense of saving up the bits of soap left at the last of the cake. The little people like to swish and swash these bits about in the water until they disappear and a splendid foamy mass of suds takes their place. Then let them have a few empty bottles or bowls and put the seemingly solid mass away to see what becomes of it. Still older children delight in adding colors to the soapy mass, by washing in the suds bright pieces of calico or ribbon — anything with a brilliant color warranted to run.

As for soap bubbles, there are now several ingenious little toys designed for the purpose of varying this charming amusement. One very useful little affair contains its own soapsuds, and can be successfully used by a child recovering from illness and just sitting up in bed. It requires some skill, however, so that no little convalescent under four years of age could get much satisfaction from it.

Children love to sprinkle the grass with the hose, or to water the flowers with the sprinkling can. The little metal fishes, and ducks, and boats, which may be drawn about in the water by means of a magnet, are also pleasurable, up to the time when the growing child demands the toy boat with sails and a lead keel, ready to be launched upon the real river or pond. Also, he must go fishing, if only, like Simple Simon, "in his mother's pail," and later, he must go wading and swimming and skating. Water is always his play-fellow, loved in that capacity, though often detested as a nurse.



What shall the mother do with this strong, natural tendency? Shall she oppose herself to it, because it is inconvenient, and even, when the swimming and skating stage is reached, dangerous? She might as well save her strength. There never lived a child to vigorous manhood who could successfully be kept away from the water; and yet, I suppose, if all the floggings that have been given with the intent to defeat this proclivity, could be gathered together, and put with the tears shed by discouraged parents and children, they would make a very fair Inferno. And still the river calls and the children obey the call. What then?

Shall the mother waste her pleadings and her threats, force a break in the sympathy between herself and her child, or face the situation and make the best of it?

This is the place for true, directed play. Let the child once feel that you are on his side, that you like to have him play with water, because you sympathize with the pleasure it gives him, and that you will contrive to make it safe for him whenever it is possible, and he will bear with the inevitable refusal when it does come. He will know that you are not simply "fussy," but truly desirous of his welfare, and willing to take a little trouble to make it possible for him to do safely that which he longs to do, and which he can do with your help.

If water is troublesome, how about fire? Children find the same delight in playing with fire as in playing with the other elements. Miss Shinn reports that the first act of her little niece that showed the dawn of voluntary control over the muscles, was a clinging of her eyes to the flame of a candle at the end of the second week. All her "Biography" goes to show that the sense of light and the pleasure in it is the chief incentive to the baby's intellectual development. Certainly, all observers will testify to the extraordinary attraction light and fire have for even very young children,—a delight which does not at all disappear as life advances. For do not we children of a larger growth illumine our ball-rooms and our dinner tables? Are not our streets hung with electric lights on festive occasions, and do not advertisers find all manner of wheeling, changing lights of service in attracting the attention of passing crowds? When we celebrate national events, we use fireworks. We light our World's Fair and our *fêtes* with fairy lamps and Japanese lanterns. We elect our presidents with the aid of torchlight processions, and, when the election is over, jubilate around bonfires. Why, then, should we wonder at the child's delight, and set ourselves to thwart the proclivity which he comes by honestly?

Of course, fire in itself is dangerous, and the little child must be taught this fact as expeditiously and economically as possible. The creeping child is already in danger of investigating the lamp and the fire-place too closely. Therefore seize the first opportunity to let him burn himself a tiny, salutary burn. Holding him on your lap, show him as plainly as you can that the lamp globe is hot. It is not hot enough to injure the delicate little hand, but quite warm enough to be very unpleasant to the sensitive nerves. If the child still persists in trying to reach the shining thing,—as he will, no matter how you say "No, no," and put your hand on the lamp and draw it sharply away with expressions of dismay,—then, warningly repeating "Hot! Hot!" let him touch it. When he cries at the result, kiss the little hand and let him kiss yours, comforting each other, and repeat, over and over

“ Hot! Hot! ” so that he learns to associate the word with the unpleasant sensation. Usually one such lesson will suffice to make him let alone whatever you tell him is hot. But let not that lead you to deceive him and call things hot which are not hot, but which you do not want him to touch. He will soon discover that you are lying, and will never again trust you so fully. If, however, the lesson should need repeating, repeat it, as nearly as possible in the very same way, so as to gain the advantage of the first performance to reinforce the second.

But fire may still be played with safely, under proper regulation. Bonfires, with mother and father in attendance, are safe enough, and prevent unlawful bonfires behind the barn, without the safeguard of watchful elders. The simple rule should be that none of the children may play with fire except with mother's or father's permission; and that permission should be granted as often as possible, in order that the children may be encouraged to ask for it.

A stick reduced to a burning coal at one end, waved about in circles and ellipses, is not a very dangerous plaything when elders are by, but it is dangerous if played with in secret, when Mary may be tempted to hide it behind her inflammable dress at the sound of a suddenly-opening door. Playing with fire on the sly is the most dangerous thing a child can do; and play on the sly he will unless he is permitted to do it in the open.

There are various little fiery amusements which children discover for themselves, and which the wise mother will permit, foreseeing more than inconvenience if she does not. They like to light matches and drop them into a basin of water. If they save up money to buy the box of matches, there is no legitimate objection to this amusement, and the requirement to buy their own matches furnishes a sufficient check upon the frequency of the demand. A really very beautiful game can be made from a number of Christmas-tree candles of various colors and a bowl of water — preferably, a bowl for each child. The candles are lighted, and the wax, being dropped into the water, forms little colored circles which float about. Presently it will occur to some child to drop the wax in such a fashion as to form figures and letters. These may be lifted out and preserved on sheets of paper.

Of course, every child sometime will have a magic-lantern. Now that one can be had in satisfactory shape for only seventy-five cents, no child should be deprived of the happiness of owning one. If well cared for, with the slides added to from time to time, it is a most satisfying toy.

Every one knows the charm of a Jack o'Lantern, but every one does not know that very attractive little ones can be made of orange skins instead of the traditional pumpkins. It is easy to cut the top off an

orange, scrape out the contents for use in orange cake or orangeade, cut holes in the skin for eyes, nose, and mouth, and place a Christmas-tree candle within. If the whole thing be mounted, by means of a tack through the bottom, upon a whittled piece of kindling-wood for a pole, it makes a perfectly safe and charming toy. The older children can make them for the younger, and then the whole family can parade in the dusk of evening, a procession of little yellow imps, grinning and shining in the darkness.

Children's plays, Plato thought, should be regulated by music, and with this Froebel agreed. Of course, all plays cannot be so regulated, nor would it be well if they could. But when children have come to the quarrelsome age, the age when the younger members of the flock assert a disconcerting right to their own freedom, and the hitherto dominant elders object, the habit of playing silently together to the sound of music for a half hour each evening before going to bed will be found wonderfully helpful. Even during the day, when the friction is unusually severe, a few minutes' skip to the notes of the piano will often restore harmony. It is as if the regulation of the body according to the laws of rhythmic and orderly motion reacted upon the mind and nerves and regulated them harmoniously. But the exercise in the evening is particularly valuable. The children go to sleep under the influence of a harmonious suggestion, and waken in the morning inclined to be peaceful and happy.

Perhaps the most useful play for this purpose is the pantomime. The mother plays or hums the air of certain songs which the children know. They have to guess what the songs are, and show what their guess is in pantomime. Having guessed it correctly, they all proceed, in silence, to play it. Perhaps it is a windmill song: the little arms fly round and round in time to the music, now fast, now slow, as the wind increases or dies away. Perhaps it is a spring-song: the children are birds building their nests. They may be shoemakers, blacksmiths, galloping horses, a woman at the spinning-wheel, or soldiers marching gayly by.

Then there is dancing. Jean Paul Richter exclaims, "I know not whether I should most deprecate children's balls, or most praise children's dances," and adds, "Further, the harmony connected with it [dancing] imparts to the affections and the mind that material order which reveals the highest, and regulates the beat of the pulse, the step, and even the thoughts. Music is the meter of this poetic movement, and is an invisible dance, as dancing is a silent music. Finally, this also ranks among the advantages of this eye and heel pleasure; that children with children, by no harder canon than the musical, light as sound, may be joined in a rosebud feast without thorns or strife."

The dances may be of the simplest. "Ring around a Rosy," "Here We Go, To and Fro," "Old Dan Tucker," and the "Virginia Reel" are excellent dances, suited for various ages in the order given. Miss Allen, of the School of Education of the University of Chicago, has taken the common hippity-hop of children and devised from it a variety of helpful rhythmical dances: there is the plain skip, the skip with a run, the sidewise glide in couples, like a two-step, and so forth. A very young child takes pleasure in simply jumping up and down in time to the music, later in marching and running, then in hopping, then skipping, and so on until he gains such motor control that it is easy to teach him any dance.



All kinds of dramatic plays are of the utmost value in developing the child. In them, he not only expresses the ideas he has gained of the world about him, and by expression clears and deepens impressions, but he becomes a master of his own ideas, he creates a world of his own, a living, breathing world, in which he tries on the nature now of animal, bird, or beast, now of tree or train of cars. He discovers, as it were, through dramatic play, his true relation to each of these things, by taking their nature upon him, and finding what is held in common between them. He saves the outer world to his consciousness—his world of spirit—by taking its nature upon him, and entering into its life.

The dramatic plays often connect directly with the work-plays. The child plays he is a carpenter; he soon desires to have tools, board, nails. This is the beginning of manual training. Get him, not a toy tool-chest, with flimsy and easily-spoiled tools, but a saw that will cut, a small, strong hammer, some tacks and nails, and see that he has some soft, easily-worked wood at hand. An old soap-box, split up, gives useful material. Help him in his first attempts, with your advice, and, sometimes, with your strength and skill. Give him a place that is convenient to keep his tools, and see that he keeps them put away when not in use. A little insistence upon this point while the tools and his zeal are new will form the right habit almost at once, while if that period of natural interest be allowed to pass unused, it will be difficult to teach him.

Boys, as well as girls, should know how to sew, and, if it were not for the fear of ridicule, they would be as glad to learn. Advanced schools to-day are teaching boys to sew, because of the educational value of this simple constructive activity. Often a boy will cheerfully sew upon the

machine when it is difficult to induce him to sew by hand. He will thus be led to do the necessary hand-work in order to prepare articles for the machine, or to finish them after they have left the machine. He will cheerfully make himself a marble-bag, or his mother a pincushion, when he would scorn the idea of making a dress for his sister's doll, or for his own hidden and neglected one. Girls, too, delight in the machine, and should be allowed to use it. A knowledge of mechanics is as useful to the woman as to the man, and if the love for it, which is not an affair of sex at all, but common to both sexes, were more commonly fostered in the girl as it is in the boy, women would not be so helpless in their own households. If the mother's machine is new and she is afraid to trust it to the tender mercies of the children, let her buy one of the inexpensive little toy sewing machines, that are capable of doing really satisfactory work on a small scale.

In these occupations one sees the natural transition from play to work. As Froebel says, "What formerly the child did only for the sake of the activity, the boy now does for the sake of the results or product of his activity." He adds that this is the time when the child begins to share with eagerness the work of father and mother, and, in impressive words, he urges the parents to be careful lest they, in rejecting the help so freely offered, destroy the instinct of formative activity in their children. "The child, so refused, becomes indolent," he says, "spirit and life cease to animate his physical being; the latter becomes a mere body to him, which now he must carry as a burden; whereas formerly, the sense of power led him to feel his body, not as such, but as the mighty source of the power that filled him."

It is an amazing thought that the beginnings of all these mighty things are worked out through the child's natural impulse to play, but whenever an instinct is found to be universal, and so strong as to compel its gratification under the most diverse circumstances, we are justified in supposing that it has an important function to perform in the development of the race. Therefore, when we find that savage tribes, all the ancient civilizations, every people, in fact, down to our own times, have recognized this instinct and made toys to meet its demands, we feel that the opinion of Froebel in regard to its importance has been confirmed.

In the ruins of ancient Egypt, excavators find that the children were well supplied with toys; the oldest Chinese civilization had them; the boys of Plato's time learned to "whip the top that is nearest you"; little Macedonian girls, who lived when the world was ringing with the praise of Alexander, played with dolls and housekeeping toys; and at that time, as now, the little ones of savage tribes collected shells and nuts, and other natural objects for playthings.

Anthropologists claim that the characteristics of a nation are expressed in the toys it manufactures, and to prove this remind us that French toys are either military, or mechanically perfect, or very finely finished; that their dolls follow changes of fashion, that German toys are homely, stout, and unbeautiful; that Chinese toys are wonderful and grotesque; the Japanese, dainty, fanciful and artistic, while the American toys are largely mechanical, and many of them very costly, showing our national bent for invention, and our national extravagance. If it be a fact that toys express national traits, it is a much more important truth that they help to form and fix them. The choice of toys is, therefore, a matter of great importance in the training of individual children. If French toys arouse the spirit of military glory, or the taste for frivolities; if those made in Germany inculcate the sturdy German virtues, together with some dullness as to art and finer matters; if the English doll or cart implants good, homely English traits, and Japanese toys teach a little of the simple-hearted cheer of that people, along with their universal art-feeling, we should be careful to select them according to the needs and deficiencies of each particular child. As it is, do we not unconsciously cultivate the many-sidedness of character peculiar to Americans, by bestowing upon our children the toy products of every nation which can reach our markets?

If the educational value of toys and the child's pleasure in them depended in any degree upon their costliness, we might doubt that they are a natural educational means. But like the wind and the clouds, like the child's own active and responsive members, playthings are as easy to find as the love of them is universal. The baby finds his first ones in his own fingers and toes, later he finds them in every object with which he comes in interested contact. Have we not all seen a little child running against the wind, showing more joy, of a natural, spontaneous, and healthful kind, than the envied rider of a pony, or driver of a tiny luxurious carriage? It is true the boy on the pony, or the girl in her carriage, shows very great delight, but is it the free expression of abounding life? Is it not, rather, the envy which they excite, the pride of ownership, the consciousness of admiration, which are the source of their pleasure? The difference lies in the quality of the enjoyment. Nature, however, looks after all her children, and the little lad who rides the pony may often have the impulse to measure strength with the winds, while the child of poverty can never be robbed of his dream of some day riding a pony.



When the faculty of imitation begins to stir, it is in his play and his ways with playthings that the child gives out the impressions which he has been gathering from his surroundings, and the example of his elders. Why does the baby girl whip her doll? Why does the little boy find his whip the chief delight of stick-riding? This view of maternal obligations is not born into little girls with the mother instinct; and perhaps no little boy, however strong his natural sense of man's dominion over the beasts, would know the purpose of a whip if he had never seen one used. A doll may be used to cultivate in the little girl the qualities of tenderness, sympathy, careful service, and devotion, all necessary to her life-work as mother, nurse, and teacher. Why might not the boy be trained to care for the stick-horse and to learn through it the right of animals to the sympathy and protection of man?

But neither doll nor horse will convey the deepest lesson where the example of mother and father shows that they themselves have failed to learn it. This is, after all, the great and pitiful inequality of fortune, that all children cannot be brought up by wise and good parents, in pure and noble homes.

LIST OF TOYS SUITABLE FOR VARIOUS AGES

[This list is purposely made short, simple, and inexpensive. It is within the reach of parents of very moderate incomes, yet includes all the toys which children love best, and all that have any important influence on their education.]

Ball and rubber ring.....	} Within the first year
Soft animals and rag-dolls	
Blocks and bell.....	1 year
Small chair and table.....	1½ years
Noah's ark.....	2 years
Picture books	2 years
Materials and instruments... ..	2 to 3 years
Carts, stick-horses, and reins.	2½ to 3 years
Boats, ships, engines, tin or wooden animals, dolls, dishes, broom, spade, sand-pile, bucket, etc.....	3 years
Hoop, games, and storybooks	5 years

THE ages indicated above are not arbitrary. Some children enjoy certain toys earlier than others, and this enjoyment should be the test of their readiness for them. To give children toys too old for them prevents enjoyment when they are ready for them, by taking away their novelty. Their educational value is also lessened, because they have lost the power of exciting wonder and the accompanying intel-

lectual activities. Toys are a child's first books, and he should have but few of them, in the beginning and only such as he can assimilate with his undeveloped powers.

The rubber ring can hardly be classed as a toy, but, excepting in the case of the baby fed from the bottle, it is generally the first object which the child learns to handle, and has great value in developing the power of grasping.

The ball, however, is a source of unmixed delight. What is the quality in it that so strongly attracts kittens, puppies, and babies? Have they some instinctive perception of its perfection in form? Or are they fascinated by the ball's power of motion, as it rolls about and seems to join like a sentient thing in their play? The small, soft, colored balls are best for the first toys. There is one kind, made of extremely thin and brilliantly dyed rubber, inflated with air, and almost without weight, which a child of eighteen months will thoroughly enjoy; but it will tantalize the baby of a younger age. It bounces so high and so easily that he can not control it. A smaller, cheaper ball, with some slight weight, to develop the muscles of the wrists, is more suitable for little children.

As to the question of color, the sharp contrast of pure colors makes a very strong impression upon the visual nerves. Children love deep and bright colors, but if they play continually with highly-colored objects their sensitiveness to finer shades and tints, and their pleasure in the softer gradations, may be dulled. However, babies do not always select the most gorgeous objects, and if they did, the momentary strong attraction would argue that the very strength of the impression might result in a dulled and wearied color sense. A toy that the child plays with as constantly as with the ball, may well be of neutral tints. Moreover, if it be of the natural pale gray of the rubber, undyed, it can be washed often and kept scrupulously clean.

The ball, in its various forms, is a toy that children are constant to in all ages. It is capable of supplying the place of all other toys, and has the greatest power of all to develop strength, to stimulate muscular and intellectual action, and to further a balanced growth of the body.

The small chair and table are placed next in order because they add greatly to the child's comfort, that best friend of growth and good-humor. They awaken the sense of ownership and a corresponding sense of the rights of others, and they give the child a recognized place in the family. These small belongings may also serve to convey the first lessons of care, neatness, unselfishness, and courtesy.

The soft animals and rag-dolls mentioned in the list may be of rudest home manufacture, and yet be most successful in delighting and educating. Indeed, it is best that they should be made at home, and the original pattern preserved, and adhered to. Children are very faithful in

their loves as well as keen to observe differences. It is pitiful to see the distress of a child when the beloved rag-doll has been made over, and her form or her countenance changed in the process. As babies almost invariably set their hearts upon the doll they know best, and therefore the doll which has been most handled, mothers may wisely make the soft animals and rag-dolls themselves in order that they may be often renewed when necessary. And as you love the child and would not wound his faithful heart, let him see as little change as possible in his made-over treasures. Remember that, whether you choose or not, toys educate, and the mission of this particular kind is to develop the affections, the consciousness of obligation to those dependent upon one, and the love of taking care of and protecting them.

The age of real pleasure in building-blocks varies. The average child is not able to build consciously by a pattern until a year and a half or two years old. Before that time, often at a year, he can lay the blocks in a row, or make simple combinations which he will name "a train" or "a house." Do not hurry his development in this respect. It requires

many and complicated powers to enable the child to picture the object which he would build, to adjust the block-forms to this picture, and to lay them according to this conception. He must have

long practice, first, in the mental processes involved, as well as in the manual skill. Build for him, sometimes, if you choose, but do not help him too much; allow him to get the benefit of helping himself. And when you have built—and it is almost sure to be some complicated form far beyond his interest—don't scold him for knocking it down. Remember that you have shown your powers, and it is baby's turn now to show his. His delight in the result of his effort

is not in the least tinged with naughtiness; he only wanted to take a part in the play and could do nothing else so well. You will be wiser to build more simply, and to show him that there are more ways than one of knocking it down. Take out the block upon which your structure rests, and let it collapse, or remove the corner one, and let it "topple over," or roll the ball at it. He will get new ideas with each action.

The bell is a test of the mother's love. It will rack her nerves almost as much as it will delight the child's; but it is good for him. The nerve and brain stimulation and the training of muscles and ear are worth a sacrifice. The bell is the real attraction in a great variety of toys—from the simple bell on two wheels, which the baby just able to walk



delights in pulling or pushing about, to the large patrol wagon which charms the children of a whole neighborhood.

Sometimes the bell may be used to add attraction to a harmful toy. A mother who was a kindergartner was distressed at the influence of a large patrol wagon owned by a neighbor's son. The children were eager to play with it and cheerfully played drunk, or pretended to commit burglaries or even murders, in order to be arrested and admitted to the coveted privilege of a ride in the patrol wagon. She could not feel that such plays helped to upbuild the moral characters of the children, so she set herself to work to rob the patrol wagon of its votaries. For a long time she puzzled over the secret of its fascination. She knew, of course, that the dramatic nature of the play appealed to the children, but she soon became convinced that the fine gong which the driver of the wagon gaily sounded as he tore down the block after his thrilling victims, was the chief source of attraction. Therefore she gave her son a fire engine with a gong, and a hook-and-ladder with a gong, and a hose cart with a gong. Her neighbors joined with her and soon there was a well-organized fire company which drilled faithfully and rescued dogs, cats, and young children from every available building for blocks around. The patrol wagon became an insurance patrol, and the children of the neighborhood rejoiced in daily deeds of picturesque heroism.

But without going into such an elaborate play as this, children find infinite satisfaction in playing "choo-choo cars" with two or three chairs, a piece of string, and a bell. Without the bell the train is dull and voiceless; when its metallic clangor rises insistent on the air it spreads a glamour over the prosaic chairs, and lo! they speed swift and straight over hill and dale, carrying the happy child from one strange country to another. At another time, with a chair upon his back and a bell in his hand, he trudges patiently from one member of the family to another offering to grind knives and mend scissors. The doll dinner-party, too, is a magical feast, if the bell can be rung repeatedly for the willing maid. In a hundred ways this little instrument adds to the happiness of the child far more than it detracts from the happiness of the mother.

"What a pity it is, mamma," said a little boy whose mother had begged a few minutes' quiet for her irritable nerves, "that little boy's nerves, and grown-up people's nerves are made of such different stuff!"

Noah's ark is included in the list more from respect to its dignity as a traditional toy than from the belief that it is necessary. It has the advantage of including a good many objects in one toy, and is therefore fruitful of a great variety of amusement.

Materials and instruments mean, first, a pencil and paper; later, blunt scissors and paper and a blackboard, with chalk; a big needle with

thread tied in the eye, and "scraps"; a hammer and small nails and something to drive the nails into. Do not make the mistake of supposing that the pencil and paper are for drawing; the needle for sewing; or hammer and nails for carpentering. These may be the far-off results,

but the first need is to train and strengthen the hand and to concentrate the powers of vision. These things in their turn

nourish the brain, through exercise and the supply of blood. Remembering this, be guided by

the child's tastes and the waxing and waning of his spontaneous interest, and do not expect him to remain too long absorbed in these pursuits, nor look for great results in them. If you will wisely praise what the child has done, you will stimulate and benefit him.

If the mother will pick up, date, and preserve, the scraps of paper upon which the baby has been "drawing," beginning

with his first uncertain scribbling and continuing until he arrives at the drawing teacher, occasionally explaining the intention of the picture, or relating the story of its origin, she will have an invaluable and charming history of the early development of one faculty of her child's many-sided being.

The nursery blackboard is a great help to the training of the hand, as well as to the powers of observation and expression. It has an advantage over pencil and paper in that it employs the large muscles of the arm rather than the small ones of the fingers—a fact which, as shown in the chapter on manual training, is of great importance in the development of the child's brain. The broad space of the board, the large, showy results so easily attained, stimulate the child to fresh effort, and at the same time give him the satisfaction of accomplishment.

Carts are generally of little use until the child has learned to walk with certainty. The shoe box with a string attached is often preferred to a toy cart with wheels, and the child has good reasons for the choice. Wheels come off, stick fast, and catch on things. Besides, for some reason, the child is less willing to put forth the slight effort of imagination required to make a real cart out of a toy cart, which is like it, than the greater effort required to make one out of a box which has only a distant resemblance to it. There is, also, the constant likelihood that the toy cart will be broken, causing distress and dissatisfaction with its successor, because it is not exactly like it; but shoe boxes of all shapes and sizes have in the same degree the qualities which help the child to imagine them real carts, and may,



therefore, be changed when soiled or broken, without disturbing the child's enjoyment of them.

The stick-horse, as elsewhere suggested, may be utilized to teach the child love and care for animals. Home-made reins are very good, and those strung with small sleigh-bells, a delight. Cart, stick-horse, and lines, are not necessarily boys' toys, exclusively; girls enjoy them, and they are the source of much healthful exercise. Their educational value lies in the fact that they enable the child to imitate the activities which he sees going on around him. Through this imitation he learns the value of labor, and much concerning the social relations. In imitating the motion and the pride of the prancing horse he shows a sense of the animal's instinctive nature, which is interesting; of all the horses which a child of three years old has seen, how few bear themselves so bravely, what a great proportion of them were, in reality, meek, spiritless beasts of burden! How does the child know of the freedom of motion, the spirit, and the pride of life which belongs to the horse in his natural state?

Boats and ships enlarge a child's knowledge of the world by the addition of seas and rivers to his geography; and with engines and trains develop the thought of man's dominion over it, in conquering distance and in uniting the wide-spread nations in one whole. The trains and steamships fly to and fro across the world like giant shuttles weaving the warp and woof of civilization. Of course this large thought is not perceived at three years, nor yet at six, but it begins to germinate, and the child, playing with his toy engine or boat, is preparing himself for later relations to the great forces of commerce, and to the interchange of national thoughts and customs.

The tin and wooden animals are really a form of dolls, and have about the same educational value. They also give some insight into animal nature and nourish sympathy with it, or may do so if the mother takes care that they are treated as kindly as if they really were the animals they represent. Dolls are often as dear to the little boy as to the little girl, and his love of them should be encouraged. Do not fathers as well as mothers need to have tenderness, affection, and devotion?

The small dishes and broom give the little woman the means of imitating the housewifely activities, and it will be well for our daughters hereafter if we take this opportunity to inculcate neatness, order, industry, and frugality. Some use may be made of toy dishes for teaching courtesy and "table manners." The little brothers should always be invited to the tea parties, and gently influenced to bear themselves like gentlemen there. But in all such teaching the play-spirit must be carefully guarded. The mother must never break through the

incognito of the child. There is nothing a child resents more intensely than any breaking of the spell of the play, and if the mother would influence her children through play, she must do it by entering into the play with them.

The other toys mentioned—spade, bucket, the sand-pile, etc.—are merely intended to introduce a world full of outdoor playthings. But these need to make the smallest drain of all upon the family purse. A shingle will serve for a shovel, and many things for a bucket. It is the sand, the sky, the open air, and the privilege of being active there which attract the child. And whatever attracts him teaches him.

Of the multiplicity of games on sale in toy shops, only a few are really enjoyed by children under twelve or fourteen. A few, such as ninepins, train eye and hand, and others, like parchesi, train the power to count quickly. By the process of selection—the child's—we find the old-fashioned games such as these, and a few others, like "snap," the only games of real use to small children.

As for story and picture books, they are, of course, an unfailing resource. However, they should come when the child is ready for them, not before. It is folly to force or persuade his attention to them before they can give him pleasure. And even after he begins to enjoy them, do not try to fix his attention upon them when it begins to wander. The mere act of looking, after his interest flags, is likely to weary the eye and overtax the brain. Little children cannot find pleasure in one thing for long, and are physically incapable of continued attention. With this proviso, the baby of six months will get much pleasure and profit from linen picture books, which he cannot tear. He will like to turn the leaves and see the bright colors long before he understands what the pictures are. Soon he will like to have mother show him the "moo-cow" and the "baa-lamb" and tell him about them. He will grow in knowledge of language as she talks to him, her words stealing softly into his half-attentive ear, while his conscious attention is riveted upon the picture. Children who have the same simple stories read to them again and again, mother's finger pointing out the words, unconsciously learn the appearance of words, and gain a familiarity with the letters which later on makes learning to read an easy task. And all this learning takes place without nerve or brain strain, because it is indirect, effected almost below the threshold of consciousness, under the gentle stimulus of a quiet pleasure.

After the age of four or five years the kindergarten gifts and games, or better, the kindergarten itself, furnishes so many avenues for the child's activities that toys become of less interest and importance. Later, when the more wearing school-life takes its place, they become, again, very necessary, because they furnish the needed relaxation for the over-

wearied mind. The age of toys should not be curtailed—indeed, it never passes entirely. The toys of mature life, though seldom so innocent, are as absorbing as the toys of childhood which they succeed.

The playthings which the child finds for himself, outdoors, preserve their delights longest in the memory. The playhouse in the beech-tree roots; the doll of small corn-ears, with their long and silken locks, and skirts of the lily; the cheeses of the hollyhocks; the blue-mailed violet knights; the cups of acorns; the brooms of switches; the caps and crowns of leaves pinned together with little twigs; the shelving rock that made a dark and sinister robbers' cave; the poke-berry ink; the feather brush; the canvas of bark or a broad lichen;—were not these and their like a thousand times dearer and more fruitful than any other toys our childhood knew? Let our children try them in their turn, their lungs and spirits expanding in the grapevine swing, their inheritance of man's exploring instinct developing in the still, strange recesses of the woods. Let them navigate the streams and ditches; let them try to subdue the ice on skates; let them taste pioneer life in the cinders of potatoes roasted at their camp-fire; let them climb the trees and feel—to a degree—

“Like some watcher of the skies
When a new planet swims into his ken.”

No toys that you can purchase, no lessons you can teach can ever make up for the delights denied and the culture missed by the child who has not nature for his playmate and her gifts for his toys.

Very interesting in this connection is the subject of “invisible playmates,” the companions which lonely children often create in their imagination, to whom they give an amazing individuality, and whom they love with faithful, and to adults, pathetic affection. It is oftenest the “only” child who does this; but sometimes, the sensitive or delicate one of a large family, feeling some deficiency, perhaps, in his brothers and sisters, or in his relations with them, creates a companion who is the source of more happiness, and, seemingly, the object of more affection than the flesh and blood children. Scientists will doubtless evolve a theory for this strange manifestation of child nature, but mothers are chiefly concerned to know just how it affects the individual child and whether it harms or benefits him. There is something eerie about it. We instinctively feel that it borders on the morbid and abnormal, and while some delight in it as an example of some peculiar claim to attention in their children, most mothers discourage or ignore it.

At first the child makes few and timid references to his invisible companion, but even when he first begins to speak of her, or him, at all, it is



likely that the image is quite distinct in his mind, showing that it has long been there. Later, he will speak more and more freely of her, and can often be overheard in talking or playing with her. The only, and lonely, boy will create for himself a sister; and some children even imagine two companions of distinct form and characteristics.

When the impression is strongest the child will play for hours with his dream sister; he will divide his toys with her and put aside for her a share of his candies, he will gather flowers for her, make things for her, offer her the first drink and the best chair. At table he will sometimes be seen to offer food, as to one who sat beside him, and those whom he trusts may learn that she is always dressed in his favorite color.

One little boy of five described his imaginary sister, whom he called "Annie" (for no reason which could be discovered), as having long hair, big eyes, a "laughing face" and round cheeks, and wearing a "pretty blue dress." If he was being dressed to go out, he always told Annie how to amuse herself in his absence, and begged her not to be lonesome. He explained that he did not want to take her because she was "afraid of dogs," which he was not.

Distinct as is the child's impression of the personality which he has imagined and great as his pleasure in it is, it fades away in time, perhaps when Nature no longer needs it for her course of training. Mothers, since they do not understand this manifestation of the child's nature, should be very careful in dealing with it. To talk too much about it with the child, as if it were a thing in which she can share, would deepen the delusion; on the other hand, to laugh at it, or to use her authority to crush it would be, in different ways, an injury to the child's individuality. To discuss it with her friends, to make it a source of amusement, or of entertainment, is the cruelest, most unmotherly course of all. The child has his secret and sacred inner life. If he permits his mother to share it, it is because he trusts her. Will she betray this trust in order to gratify her maternal vanity or to lend interest to her conversation?

Generally, the mother, keeping his counsel, bethinks herself that her child is too much alone, and furnishes him with motives for new activities and more companions of his own age.

KATE E. BLAKE.

AMUSEMENTS FOR A RAINY DAY

WHEN we awaken in the gray light of a stormy morning, to hear the rain driving against the windows, let us rejoice if we may spend the day indoors, for here is an opportunity to look, with the children, into some of the wonders, and the uses, of the water so ceaselessly falling—one of the most beautiful things in all creation.

"Beautiful!" they may exclaim, "why it has neither color nor perfume; there is nothing at all wonderful about it!"

Tell them, then, to think of it shining in the dewdrop, the exquisite little globule that hangs like a jewel from grass blade or flower petal. Then remind them that water is the lens through which the beautiful arch of the rainbow is formed, at the sight of which the smallest child will clap his little hands with delight. This is a good time, too, to tell, with the help of strips of bright-hued paper, of the seven primary colors. Arrange the colored strips in their proper order,—violet, indigo, blue, green, yellow, orange, and red; let the little ones look at them for several minutes, then mix the bits of paper together and let each child try to form the arch for himself, until the order of the colors is thoroughly learned.

But water has many other beautiful forms. Let them see it, in thought, sparkling and spraying, in the mighty waterfall that plunges from rock to rock. Not only describe the waterfall, but bring out pictures of the great cataract of Niagara, and of the beautiful falls of Yosemite; one of these pictures may be found in every home. Read to them Southey's poem, "How the Water Comes Down at Lodore," and they will enjoy it for its musical swing as much as for the meaning of the words. Then tell your little ones how water, under the touch of cold, crystallizes into a thousand forms of sparkling beauty, in snow, ice and frost. There are also the beautiful fleecy white clouds, floating in feathery lightness over the deep blue sky, with nothing in their composition but water.

Then, to show of how many things water is a part, you might ask the children to name some articles of food which they think do not contain it. "Apples," they may say, "tomatoes," "potatoes," "meat"; when they are informed that all fruits, vegetables, and meats, contain water, they will realize more than ever in how many ways they are daily absorbing it.

In speaking of water as indispensable to life, tell them of our satellite, the moon, from which all moisture has evaporated, until she swings on her axis, dry, barren, and uninhabited.

Tell them the adventures of "Pearly," the dewdrop, who is caught up in a chariot of sunbeams from his pink velvet couch of rose-petals, and who sails around, in company with thousands of other dewdrops, until, meeting a cold blast, they are, all together, rudely dashed down to earth. Pearly, perhaps, falls on the mountain-side, and, trickling down, joins a little rill that ripples on to join a great river, on whose broad breast he is borne to the ocean. Then his travels in cloudland begin again.

When we consider it, the variations in the weather are caused entirely by the changes in the form of water. In explaining the phe-

nomena of electricity, tell them that the clouds move back and forth until they become heavily charged with electricity, and that the excess of electricity in the clouds, passes over to the earth. The sparks that sometimes fly from pussy's back when she is stroked, are caused by the same force as is the terrible lightning. Tell them of this wonderful force, and of the mighty work it has helped man to do—from lighting his house to carrying his messages beneath the great ocean.

But we have not yet spoken of the kinds of water. The children have learned, no doubt, that the ocean is composed of salt water. Mineral water they have probably seen bubbling in bottles, if not in its native springs. Lime water may have been given to them as a medicine, and they have all heard of "hard" water and "soft" water, and of the superior merits of the latter for washing purposes. Get these facts from them, telling them nothing that they know themselves.

You might also ask the children to enumerate the tasks performed by water, from the turning of the millwheel to the running of the locomotive. Tell them of artesian wells, bored through several strata of rock until the purest water, deeply imprisoned between impervious clay beds, gushes up to the sunlight.

Tell them of the hot springs and the wonderful geysers in Yellowstone Park, showing pictures to aid you, if possible; and describe the periodical eruptions of the geysers and the shooting upward of the water, in columns from fifty to one hundred feet in height.

The wonderful relation between water and vegetable growth, the child who has watered his mother's plants and who has learned the rhyme "April showers bring May flowers," has realized to some extent, but try to make him realize that without water our home, the earth, would be swinging in space, lifeless, and desolate. Then he will welcome the rainy day, especially if, as should be done, several



favorite games and playthings are reserved by the parents for this weather only. An amusing game for such a day, is "Water-dwellers." In playing this, one of the company stands in the center of the room and says rapidly, "Fish live in water, ducks swim in water, eels live in water, pigs live in water." For each correct statement, the players should raise hands. If one should raise his hands at a wrong statement, like the last, for instance, he in turn becomes the leader and continues the game by saying, perhaps, "Whales live in

water, frogs live in water, seals live in water, cats live in water." The next player who is caught takes his place as leader. The game, if somewhat simple, is at least productive of much mirth and requires quick thought.

A most absorbing amusement for the little ones on a rainy day is the pasting of pictures in a scrap-book, and a very fascinating book of this sort is called a house-book, each page representing a room. The books may be home-made and should contain from ten to sixteen pages; and each little furnisher, to enjoy it thoroughly, must have a whole "house" to himself. Furniture may be cut from catalogues and premium lists, which will be found to contain many pictures useful for this purpose. The cover of the book is of pasteboard; and if the little owner wishes, it may be painted red and ruled in rectangles to simulate a brick house, while the windows are easily drawn on both covers.

The first room, of course, is the hall. A piece of wall paper of a bright color may be put down for a carpet; hat-trees and a low seat may be found in the catalogue and pictures of winding stairs may be taken from old newspapers, or magazines. It is better to leave a room half finished until the right material comes to light, than to put into it something that does not look well with the other furnishings. All of the rooms may be carpeted with wall paper, or with pictures of rugs, and the walls should be papered with thin papers in plain, bright colors. Pictures of a piano, piano lamp and a handsome set of furniture might adorn the parlor; but if each child exercises his own taste in the furnishing, he will find greater enjoyment in the work. When the rooms are finished, paste here and there pretty figures of boys and girls, of a proportionate height, and you will be surprised to see how naturally they fit in.

Children who are old enough to handle tools with a moderate degree of deftness, will take great delight in constructing and furnishing a "really, truly house," in which they can play. Only a few materials are required for this purpose, and the attic is the best place for the work. Nothing is better for the house than two or more large dry-goods boxes, which should be so high that the children can stand in them. Set the boxes side by side, like a succession of rooms, in an unoccupied corner of the attic; remove the entire front of each and cut one or two little windows at the side and back. Doors may then be cut between the rooms. Give the children scissors, hammer and tacks, small pieces of carpet, old curtains and other draperies,—anything in fact, which can be transformed by them into house furnishings or decorations. The boys, with their saws and other carpentering tools, will be interested in this work, though the paper dolls and the housebook may fail to attract them. It may be necessary to

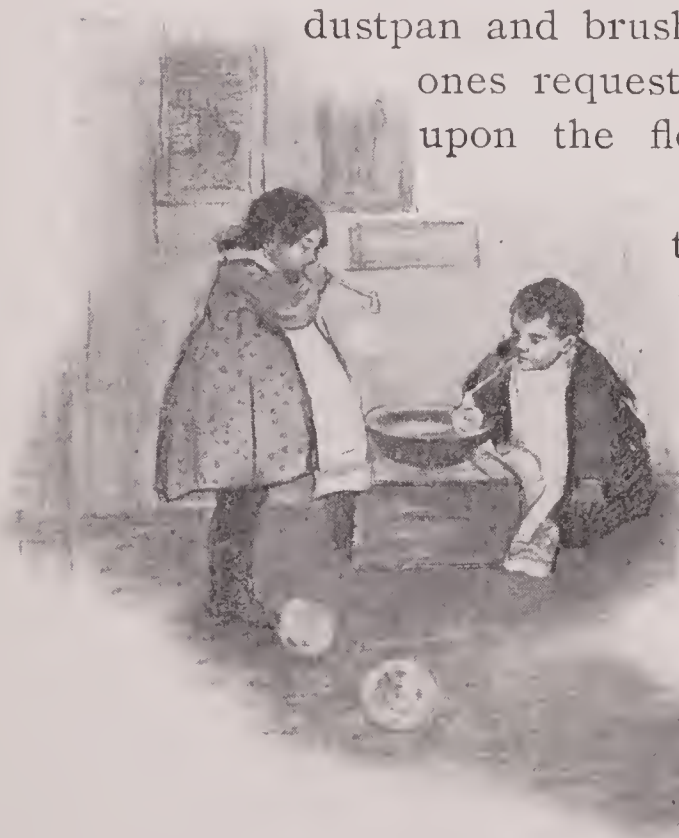
work with the children to start them in this, as in all other occupations, until they catch the idea, when their interest and ingenuity will do the rest.

If the large boxes cannot be obtained, procure smaller ones of wood or pasteboard and have the work carried out on a smaller scale for a doll's house. This may be fitted up with pasteboard or paper furniture, and will usually be preferred to the house-book. Less permanent structures may be made of overturned chairs covered with shawls.

All the amusements based upon the kindergarten occupations, to which reference has been made in Volume VII, are especially suitable for the rainy day, except, perhaps, a few which, owing to the poor light, would be a strain on the eyes.

The delights of the sand pile may be transferred to the house by placing the sand upon a low table or bench, around the top of which a strip of wood about two inches in height is closely fastened to keep the sand from being scattered on the floor. If this receptacle is lined with tin, and a few little tin dishes of various shapes are provided, the sand may be moistened, and molded into the most attractive cakes and pies, or it may be spread out smoothly with a flat stick, and interesting impressions of objects of all sorts may be made on its surface. Fences and forts may be constructed, mountains piled up, and tunnels and caves hollowed out, all of which will make the children forget for the time that they ever cared to play out of doors. A

dustpan and brush should be hung near the table, and the little ones requested to use them when any of the sand is spilled upon the floor.



When the sand table has lost its charm, suggest the making of soap bubbles. Dress the children in gingham aprons, or other suitable garments, and give to each a clay pipe or a glass tube. Let the operations be conducted in the bath-room, or in some place where a little splashing about of the soapsuds will do no damage. In a washbowl or large basin, make a quantity of thick, foamy suds. The coarser the soap, the brighter and stronger will be the bubbles, and they will be improved by the addition to the water of a little glycerin.

Remember that the instant one of the fairy spheres touches a hard, smooth surface it will vanish, but that it will bounce merrily on a carpet or a woolen cloth.

Besides driving the bubbles around by blowing them gently, after detaching them from the pipe, and trying to see who can blow the

largest ones, or who can keep the greatest number in the air at once, the children may toss them in a blanket or a woolen cloth, which should be held out straight by the corners. Pipes having one tube inside another, or made with two bowls, may be bought, and with these double bubbles may be blown, one inside the other.

There is nothing more pleasing to children on a rainy day than playing in the attic, especially if they be allowed to rummage to their hearts' content among the dusty relics of past usefulness. If you have a quantity of old clothing and faded finery that the children cannot injure, let them "dress up" as their fancy dictates, and while thus occupied, a whole afternoon will slip away most happily. This is the time for enacting familiar stories and for "making up" all sorts of imaginative plays. Little folks delight in playing that they are grown up, and often mimic the ways of their elders in an uncomfortably realistic manner.

If the attic be too cold for quiet plays, open its windows, put hats and coats on the children and let them run and romp for a while. The fresh air and the exercise will afford a desirable form of relief for pent-up energies.

The making of paper dolls has been mentioned briefly, but no suggestions have yet been given how to make them. The figures of the dolls should be drawn upon cardboard and carefully cut out with knife or scissors; the faces may be painted, but as home-made faces are likely to be anything but pretty, it is more satisfactory to buy colored heads to paste upon the bodies. Tissue paper of several colors, gold and silver paper, a few sheets of ordinary writing paper, or medium-weight wrapping paper, scissors and paste are the materials required for a paper dolls' dressmaking establishment.

Cut out of the writing or wrapping paper a foundation dress of the proper size for the doll, leaving on top of each shoulder a narrow strip of paper an inch long, which is to be folded down over the shoulder of the doll to hold the dress in place. Leave two similar strips at the waist. Upon this foundation the tissue paper may be pasted plain, gathered or pleated, and trimmed with the gold and silver paper, in any design that pleases the eye of the dressmaker. The skirt should be pasted only at the waist line, and should hang free from below it; the waist should be fastened only at the neck, shoulders and waist line. Hats and cloaks of all styles may be made in a similar manner.

Another way of making the dolls and their dresses is to cut them out of fashion sheets. The colored fashion plates, of which there are so many nowadays, will furnish a family of dolls with the most magnifi-

cent wardrobes. Select from these plates the desired number of pretty heads, which should be without hats. Those for the men may be obtained from a tailor's plate of men's fashions. Cut out each head carefully, and separate it from the body close to the shoulders. On the back of the head paste a narrow strip of stiff paper or thin cardboard so that it will extend about an inch below the neck. On the front of this strip, where it appears below the head, press a bit of beeswax.

Now to each head may be added any number of changes of costume, by simply cutting out the dresses desired (leaving off the heads) and fastening them to the chosen heads by means of the wax on the strips mentioned above. Cut out several hats, and on the back of each put a very small piece of wax with which to secure it upon the head.

Another absorbing rainy-day entertainment may be carried out as follows: Cut from tissue paper a number of animals—cats, dogs, horses, pigs, and even elephants and camels. Make also a few little figures of dancers in short skirts. Remove the table cloth; lay two little piles of books on the table, and place a large piece of window glass upon them, shutting the ends in the books on either side, at a height of about four inches from the table; then put the figures beneath the glass, and rub the top of it vigorously for about two minutes, when the performance will begin. How the animals and dancers will leap to touch the glass, and what a constant jumping and whirling they will keep up for several minutes at a time, performing antics that will delight the children beyond measure! When they stop moving, repeat the rubbing process and the figures will again dance, and stand on their heads in most hilarious fashion. The success of this amusement depends somewhat on the electric force of the person rubbing. Anyone who habitually has cold hands seldom obtains good results.

Nearly all children like to write and receive letters, even if they are only "make-believe" ones. Fasten up in the nursery a box with a slit in the top for the posting of letters. Interest the children in writing little letters to each other and to the grown members of the household, and let the latter remember to now and then drop letters into the box for the children. A child may pretend that he is Robinson Crusoe or some other character who is familiar to him through his stories, and may write a letter such as he thinks that personage would write; or he may describe some journey or experience, either real or imaginary. Let the children write and post letters whenever they wish, until a goodly number have accumulated. Then, on some rainy day, let one of the children act as postman, open the box and

deliver the mail, after which the box may be closed, and secured in the same place as before.

Longfellow says:—

“Into each life some rain must fall,
Some days must be dark and dreary,”

but if we can only keep a “heart of good cheer” within, and try to brighten things for others, we may make the rainiest days our happiest days.

HINTS TO MOTHERS ON THE AMUSEMENT OF CHILDREN

CHILDREN must and will be active. Their minds and hands must be occupied, and materials and opportunities of the right sort must be provided to keep them busy, or they will find and make use of those that are harmful. How often a child, tired of his toys, and at the end of his own resources for amusement, goes to his mother with a plaintive, “What shall I do?” only to be answered with the indefinite, “Oh, run away and play!”

A child loves play, and it is as essential to his welfare as are eating and sleeping; but he must be taught how to play. He can usually amuse himself with his toys for a part of the day, and can be amused by his mother or nurse for a time; but these resources can seldom be extended to cover the entire day, and there are many hours during which the little one is absolutely at a loss how to occupy himself. He needs a stimulus to his imagination, that he may devise new plans, and discover fresh fields for the exercise of his restless energies. The mother must be ready to supply this stimulus.

She keeps larder, closets, and medicine chests well stored to meet her child's physical needs, and it is just as necessary that she should have ready the mental food by means of which his mind may be kept stocked with suggestions and resources.

Every mother should realize the value of play with her children. Through it she becomes familiar with their character and their mental needs; and she will find that it strengthens between herself and them the bond of love, confidence, and sympathy. Yet the children must not learn to depend upon the mother for amusement, both for her sake and their own, for they need free play to develop their imagination and inventive faculties.

Most children, however, and especially very young children, need first to be taught how to play, and what plays and games are best.

Some plays are better than others, and as the mother gives her attention to the matter of her child's food and to the question of his bathing, so she should consider what games will benefit him most. Many children's games are meaningless, and sometimes harmful. Such games as "Policeman and Drunken Man," which suggest to a child the idea of wrong-doing and unhappiness, are pernicious and should be discouraged. To do this, better games must be substituted. Many children are ingenious enough to invent amusements for themselves, but the majority of really interesting and good games are suggested by older persons and are handed down from one generation to another. Often, only a suggestion is necessary to start the child's imagination working along lines that will afford occupation for his fingers, and keep him busy and contented for hours together.

The first requisite for a child's happiness is sufficient space for his play. If possible, let it be a space that he can call his own, where he can build houses and railroad tracks to his heart's content, and without fear of having them ruthlessly destroyed because "they litter up the room." If it is not possible to set apart a play-room for the children's use, and if the attic is not available for this purpose, screen off a part of a room for them; even though small, it is better than nothing. But let them be taught that they must keep their play space in order; let there be a place for all the playthings, and impress it upon the children that they must put their toys away when they are not in use.



The second necessity for the child's happiness and contentment is the companionship of other children. It is a mistake to keep him away from other children, through fear that he may come in contact with those whose influence would be harmful. The mother's companionship, though necessary, is not enough; and with a foundation of sound home-training, there is not so much danger from chance companionship as is commonly supposed. A healthy body resists infection; so a mind that is nurtured by careful training and healthful influences at home is the best safeguard against evil.

Boys and girls will, as a rule, choose different games, but it is well for boys to enjoy dolls, and for girls to "play horse" and spin tops, so that each may learn to respect the other's games.

Children are fond of stories, and even before they know the meaning of the words, rhyme appeals to them. They should not be

deprived of the nursery jingles, though these are decried by some crusty critics as meaningless and silly. Some stories are more enjoyable when told; others are better read, and children should early be taught to listen to reading.

For the entertainment of younger ones, learn, if possible, the kindergarten stories and songs, and adopt the kindergarten method of working out or illustrating them with the material at hand. The stories, after having been told, are retold by the children, and then "worked out"; that is, they picture the story, or parts of it, on the blackboard or on paper; they play it with their blocks; they model in clay the objects suggested by it; or cut them out from paper. In this way, the stories can be made to fill not only the time in which they are read, but many other hours as well; for often the merest suggestion will set a child to work, and sympathy and appreciation of his efforts will keep him interested and busy. With some children it is necessary to participate actively in the play; in this case, care should be taken to play *with* them and not *for* them.

In selecting stories for children, choose those that are really good literature. It is a mistake to suppose that the taste for the best class of reading is something to be acquired in later life. If a child's mind is fed upon trashy stories, an influence is produced that will have to be overcome when the attempt is made later to cultivate a taste for literature.

Songs also may be dramatized or worked out. If possible, learn the songs that the children sing at school or in the kindergarten, and have music for them in the home. Among the best books of songs for children are the collections of Eleanor Smith; those of Mildred and Patty Hill; Tomlin's "Child Garden of Song"; the Reinike Collection, and the St. Nicholas songs.

The great "out-of-doors" is full of possibilities for the amusement of children, if only they are helped to find them. Outdoor play should be encouraged as much as possible, not only because it is essential to the child's physical well-being, but also because it inspires him with a love of nature, teaches the habit of observation, and quickens all of his faculties. He will not acquire these things unaided, however. His interest in the objects and phenomena of nature must be encouraged and his many questions should be patiently answered; his efforts to investigate should meet with sympathy and encouragement, and he must have opportunity for further observation.

Whenever possible, let the children have an excursion to the woods or a jaunt into the country. A nutting party in the fall will not only be in itself a delight, but its fruits may afford pleasure and

occupation long afterward. Nuts are interesting playthings. Explain how the squirrels gather and store them away for winter use, and only a suggestion will set the children to playing "squirrel." This is one of the kindergarten plays—one of the children hiding the nuts, and the rest hunting for them.

Ripe milkweed pods are also a source of pleasure to the children. The pods may be gathered in September or October, and allowed to dry in the house. Explain why the seeds are winged, and how the wind plants them; and let the children have some pods to play with out of doors on windy days.

The collection of seeds and seed pods interests children when there is any reason for gathering them. Little folk, like "grown-ups," do not enjoy doing things unless there is some object in view, and they will always be found more ready to follow out a suggestion of something to do if, at the same time, they are made to feel that there is some apparent reason for their doing it. In making collections, the interest of older persons is often a sufficient stimulus, but a definite object, such as gathering seeds for next year's garden, appeals more strongly to the child. If he can examine the seeds with a microscope, he will be greatly interested in seeing the leaves that are already formed in many of them.

Autumn leaves can be gathered for decorative purposes. They can be traced, painted, or drawn; they can be pressed or waxed, and kept all winter to adorn the children's room or the table. The thickly-fallen leaves are delightful to play in, and the children will gladly rake them up if they can watch the operation of burning them.

Acorn cups make tiny dishes, and the double acorns may be strung by running a cord through them. The bright autumn berries, haws, thorn-apples and cranberries are especially suitable for stringing; and in season, clover and dandelion heads can be used in this way. Corn husk or hollyhock dolls, dandelion curls and larkspur wreaths are other delightful possibilities; while daisy or clover chains, made by tying the end of one stem around the head of another, possess a perennial interest.

Fruit seeds may be planted and the growth of the sprouts will be watched with interest, even though they do not reach an advanced stage of cultivation. The names of trees, their blossoms and their seeds, may be taught in an entertaining way, and the children will take pleasure afterward in identifying the different trees. Explain to them how the caterpillar spins the cocoon and emerges from it later as a butterfly; if possible, collect some cocoons, so that the children may watch the transformation.

If an aquarium, or fish globe, can be obtained, it will prove a never-failing source of interest to children who are old enough to collect

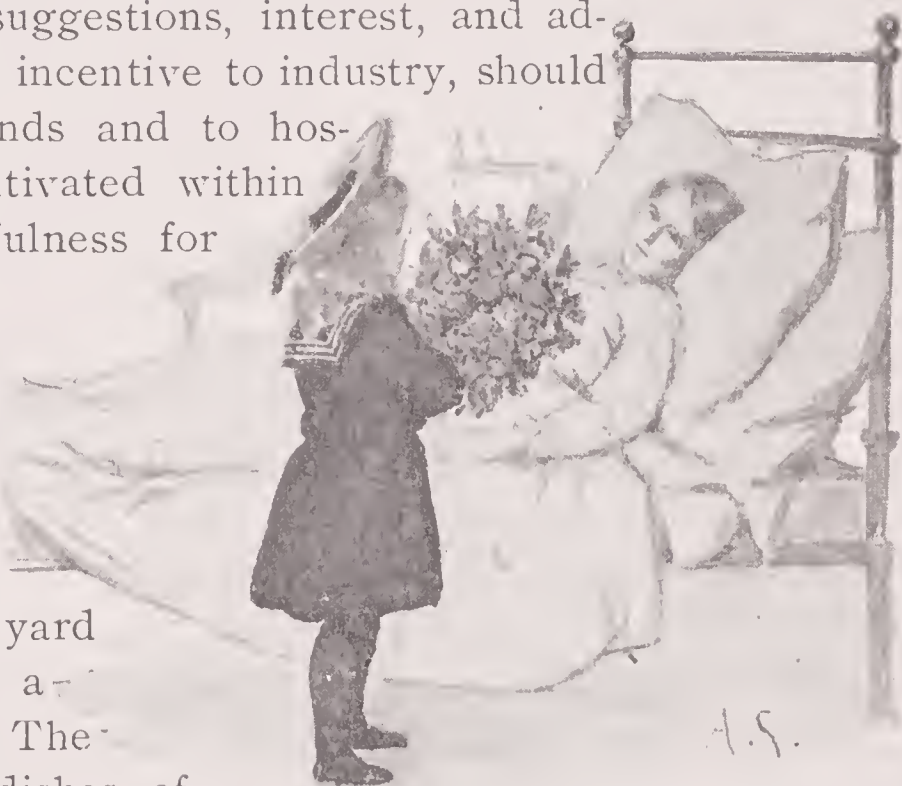
frogs' eggs, tadpoles, minnows, and crawfish; and to younger ones, if some grown person will accompany them upon their collecting expeditions. Tadpoles thrive best in a tub containing water from their native pond; it is fascinating to watch their change into frogs. A store of dried catnip-leaves, gathered in the fall, will be a source of comfort to pussy during the winter; as a useful occupation for a leisure afternoon, the children might gather a quantity of the pungent leaves to present in small packages to such of their friends as have feline pets. Bird owners also will appreciate contributions of chickweed and plantain seed, and the children will be glad to gather them if they feel that they are really wanted.

An outdoor garden should be a part of every child's summer experience; but he should not be asked to take entire care of a garden unaided. He must be helped by the suggestions, interest, and advice of older persons; and, as a further incentive to industry, should be allowed to give his flowers to friends and to hospitals. In this way there will be cultivated within him the instincts of love and thoughtfulness for others.

At the seashore, or wherever plenty of sand is available, an absorbing occupation is that of making mountains and valleys, rivers and lakes, which may afford a basis for elementary lessons in geography. A sand pile in a city back yard will serve the same purpose, and keep a child playing contentedly for hours. The laying out of miniature parks, with dishes of water sunk into the ground for lakes, pebble-bordered driveways, and moss-covered hills, contains, for an inventive child, infinite possibilities for amusement.

There is nothing more delightful to children than paddling in water, and nothing which, with ordinary precautions against taking cold, is less harmful. Dress the little ones suitably and let them frolic in a warm summer shower; or, on hot days, give them a tub of water in the back yard, or the garden hose to play with, and they will be happy.

Most children enjoy the keeping of pets. From the first, they should be taught gentleness to their pets and to all animals; cruelty in any form, whether intentional or thoughtless, should not be allowed. Do not give pets to children before the latter are old enough to know how to treat them; do not give a helpless kitten or puppy to a child who is not old enough to understand that he must handle it gently. Let a child of this age have a bird, or a fish, which it can watch, but



cannot touch. He should be taught how to take care of his pets, and should be held responsible for attending to them daily. Let him understand that as soon as he begins to neglect it, his pet will be taken away. Many parents object to giving animals to their children, on the ground that they tire of them so quickly. This is only child-nature, and a trait which older folks do not always outgrow.

Mothers will find a suggestion in regard to the plays and toys of their babies, in the fact that the larger motor activities are developed first—that is, the muscles of the arm develop before the smaller finger muscles, with which work requiring delicate handling or deft use of the fingers is accomplished. In evidence of this fact, it will be noticed that babies often prefer a clothes-basket, or some large object that they can carry around in their arms, to the small toys that must be held in their fingers. They need to exercise the larger muscles, so it is well to let them have the large things, to play with when they want them.

There is one source of amusement from which children are too often excluded because it is “too much trouble.” The baby, as soon as he can toddle after his mother, wants to have a hand in whatever she is doing,—wants to “help” her in her work. His efforts are decidedly more of a hindrance than a help, but if she will give him, for instance, a dusting cloth or a little broom, and will let him try to imitate her actions in the use of these articles, it will be a delight to the child, and at the same time will afford an opportunity to lead him to do, and to enjoy doing, many kinds of useful work.

Again, let the children have real tools, and show them how they are used. They will soon learn to handle them with a skill that will surprise you. In fact, it takes but little time and thought to lead children into lines of amusement that will keep them busy and happy, and will be beneficial as well; and once started on such lines, it needs only a suggestion from time to time, and occasionally a little active participation in the play or work, to sustain interest and to stimulate the childish imagination to vary, and to enlarge upon, the amusements he knows, and to originate new ones.

OBSERVATION

THE instinct of investigation is native to children. Indeed, as we all know, sometimes to our cost, it occasionally amounts to a passion.

Putting in an appearance as it often does, at the most inconvenient times and seasons, it is still an instinct of the greatest educational value. In obedience to its promptings the child searches deeper and deeper

into the nature of the things about him, and thus possesses himself of a wider and wider range of knowledge obtained at first hand.

Every such child is an original investigator, and when one considers the rank which such a faculty occupies in the world of science — when one remembers that genuine investigators who think for themselves and whose observations are accurate and conclusions trustworthy, are most unusual and most valuable members of the human race — one cannot help wondering what has happened to the thousands upon thousands of children who started out with a strong native bent toward just such work. Somehow or other, in the course of their education, this ability has become a disability, and in place of the crowds of keen-eyed and sharp-eyed children, eagerly interested in every detail of the world in which they live, we have a crowd of half-informed, inaccurate, and indifferent adults.

The cause of such a deplorable state of affairs is not far to seek; the investigating faculty has atrophied from disease and the related mental activities have retrograded with it. It is obvious, then, that if we would have our children grow to a youthful maturity, their interests still keen and their senses capable, indeed, of finer discrimination than in childhood, but otherwise unchanged, we must utilize this instinct. We must make room for it in the program of our daily lives and see to it that momentary inconvenience does not blind us to its true value.

Investigation is only a more thorough form of observation, and to observe is not only to see an object with the eye, but to fix the mind upon it, to examine it in all aspects, and to search out its qualities. We must subject it to the action of several faculties. We must try it by all the available senses, and memory and reason must act upon impressions which they gather. Judgment must compare these impressions with other objects and must select the important points. Observation is thus seen to be not so simple a faculty as at first appears, but to call for the exercise of some of the highest mental activities in order to complete itself.

For, as James observes, "Infants must go through a long education of the eye and ear before they can perceive the realities which adults perceive." He goes on to explain that we never see an object as it is in itself. Whether "the thing in itself" is possible as a conception or not, it certainly is not possible as a perception. Each thing at which we look is immediately compared with some other thing which it either resembles or contrasts. Presently it happens that when we see this thing, we also see at the same time a sort of reflected image of these other things with which, at the first seeing, we associated it. In order to prove this assertion, James advises his readers to look steadfastly at a word upon the



printed page, to endeavor to see it, as it were, out of its relationships. It will presently appear devoid of meaning. It will appear to us who know it, as strange as it might to a North American Indian. A familiar instance of this sudden reduction of a word usually clothed upon with familiar associations, to its original nakedness, is the almost malicious changes which it will undergo when we are doubtful about its spelling and try it over and over again in several different forms, none of which will "look right."

I remember a similar experience when, a child of some ten years, I discovered my eyebrows for the first time. I gazed and gazed at them in the mirror until they seemed to cover the greater part of my face — grotesque hirsute appendages to an otherwise ordinary enough childish countenance. This odd effect was wrought simply by perceiving this feature out of its usual relationship — exaggerating it by bestowing an uncommon amount of attention upon it. In order to see even such every-day things truly, there must be a nice balance of attention coupled with settled appreciation of time and space qualities. Every perception then, as James says, is an acquired perception.

In the instance just given it was observable that the burlesque effect was given by means of a concentrated attention. No true observation takes place without some degree of attention, though with young children there is much of what is called passive attention. Education will ripen this in most cases into voluntary active attention, though it is to be hoped not entirely at the expense of the power of passive receptivity. For this passive attention is largely an affair of the physiological structure of the brain and is of immense importance, both as saving the wear and tear of the voluntary faculties and as hoarding up, as it were, mechanically, a vast store of impressions to be used when needed.

Passive attention depends, as we have seen, upon two factors — the impressionability of the brain substance and the brilliancy or attractiveness of the object observed. Voluntary attention depends upon these things also, but more upon changes in the object. Complete absorption in an immovable, unchangeable object is impossible. When the Hindoo devotee fixes his attention upon some single object selected for contemplation, he may call the effort which he makes, concentration, but the true nature of the process is revealed in the fact that he speedily passes into a trance or hypnotic sleep. Despite his utmost effort, it has been impossible for him to keep his mind fixed upon the object that he supposed himself to be contemplating. However, there is one way in which an immovable and unchangeable object may engage the attention for a considerable length of time, namely, by fixing the mind upon its relationships; for a thing seen under different aspects is, as far as the mind is concerned, a moving and changing thing.

Interest in observation, we find, may be stimulated by perceiving relationships, and thus the pleasures of observation need not depend upon the rarity, or beauty, or novelty, of the thing observed. Children will naturally show a tendency to be interested only through these qualities, but if this tendency be unchecked they may grow into the restless, pleasure-seeking men and women who cannot live contentedly without new sensations. What we want to give our children is the power of seeing in the commonplace things about them things that are not at all commonplace.

A great deal of special training must be given to produce the habit of thus looking with enjoyment at familiar and insignificant things, and to give this training the mother herself must have a quick eye to observe relationships, a playful imagination, and some degree of versatility. However, even if she lacks these qualities but gives her children opportunity and encourages their efforts by her intelligent sympathy, she will soon find that the children themselves are teaching her, and that by living with them she is regaining her own youth. Her own eyes are beginning to see as their eyes see, and her mind with theirs wakes every day to a fresh and joyful activity.

In order to see things in this thorough fashion, they must be subjected, as I have said, to all manner of sense-tests. Not only must the sight be educated, but the hearing, the touch, the smell, even the taste. Not only does the object itself then become known in a new way, but each sense brought to bear upon an object is educated by the activity. Each test reveals new relationships, and each fresh fact perceived thus leads to hundreds of other related facts and paves the way for new observations.

The ideas that books supply have already gone through most of these processes in the minds of the writers and come to us in a completed form. Too great devotion to them, to the exclusion of observation, is likely to lead us to shirk the transition activities upon which, nevertheless, depends coherent thinking. The habit of reading also consumes much time which we should otherwise put upon the study of external objects, and it supplies us with so many interesting subjects of thought outside of our personal experience that we are less interested in those which lie within it. But although books sometimes serve in this fashion to dull the power of observation, they also serve to increase it by pointing out the worth of the facts observed, and showing their relation to hitherto unthought-of facts. They show us what to see, and what to think about what we see. Inspired by the ability and subtlety with which a master-mind handles the facts, which had before seemed to us commonplace, our own imagination is roused to emulation, and by the powers of association we see

commonplaces clothed in the fair colors of genius. Used to supplant observation, then, books are harmful, but used to supplement and stimulate it, they give us a magic glass in which to see a world otherwise beyond the reach of our vision.

"Not recognizing the truth," says Herbert Spencer, "that the function of books is supplementary,—that they form an indirect means to knowledge when direct means fail,—a means of seeing through other men what you cannot see for yourself; they [teachers and parents] are eager to give second-hand facts in place of first-hand facts. Not perceiving the enormous value of that spontaneous education which goes on in early years,—not perceiving that a child's restless observation, instead of being ignored or checked, should be diligently administered to and made as accurate and complete as possible, they insist on occupying its eyes and thoughts with things that are, for the time being, incomprehensible and repugnant. Possessed by a superstition which worships the symbols of knowledge instead of the knowledge itself, they do not see that only when his acquaintance with the objects and processes of the household, the streets, and the fields, is becoming tolerably exhaustive,—only then should a child be introduced to the new sources of information which books supply: and this, not only because immediate cognition is of far greater value than mediate cognition; but also, because the words contained in books can be rightly interpreted into ideas, only in proportion to the antecedent experience of things."

The fact thus clearly enunciated, that words have no meaning except as they are based upon experience, is illustrated to us all every day of our lives. When, for example, we watch little children learning to speak, we cannot fail to recognize that they acquire each word after they have acquired some experience of the object or action to which it refers; so, when we try to talk to a foreigner, we find his words unintelligible except as far as our own experience has filled his strange words with familiar meaning. Children who, following their instinct for imitation, try to use words without first filling them with the contents of experience, make the most amusing blunders; and this is especially true of children who have been taught to recite—that is, to repeat the words of another without sufficient experience to comprehend them. A little boy who was nagged for table manners quoted Scripture in a fashion that very well illustrated this point. His sister, holding her knife in the wrong hand, nevertheless corrected him for having his elbows on the table. "You better not talk," he said, "you better get the bean out of your own eye before you try to take the moth out of mine."

A more extreme instance was that of the little girl, who was required to memorize a favorite psalm and whose version of it ran in this wise:—

"The Lord is my Shepherd,
I don't want nothing.
He makes me to lie down with green plasters on,
And an oily head full of mercy."

The reason these absurd mistakes were made, is because the imagery employed in both these passages of Scripture was outside of the child's experience; he could not therefore understand it, but supplied its place with imagery that was within his experience.

We used to have a story at school which, I confess, I fail to remember in all its details (having observed only the principle involved in it), which ran something in this wise: A prominent scientist being in need of an assistant, and finding it very difficult to get one who would answer his purpose, decided to choose a bright boy from among the pupils of a neighboring high school and train him for the position. He therefore went into a room of the school and asked the pupils to look out of the window and then to write out for him what they saw. He chose the boy whose observation was the fullest and the most accurate.

Perhaps from a less worthy motive—very possibly, from an advertising motive—a merchant of Toledo, Ohio, once offered a prize for quick and accurate observation. There was a Polish Jew in the city whose name was long and unpronounceable—the boys for short called him "Grubstruck Skinitski." The prize was to be given to the person who, after walking once past this man's shop could spell correctly the name upon the sign. It is interesting to note that it was a child who took the prize.

This instance suggests an admirable procedure for the developing of the power of observation. Take the children past the window of a store and let them vie with one another in seeing how many things they can notice and remember.

Reports in full of walks and vacation expeditions are also excellent for this purpose, but they are especially valuable if the child's motive in making the report be not merely to see how full and accurate he can make it from delight in his own power, but as much in order to give some one else a pleasure. Suggest to him that papa has had to stay at the office hard at work while the child was making his pleasant little excursion, and that a vivid report of the trip will be for papa the next best thing to going himself. Or perhaps there is a little city friend who could not get out of town this summer, but who would like to know how the country looked to the more fortunate child. If the written description is supplemented by drawings, pressed flowers and ferns, bits of moss, and other specimens gathered on the walk, it will be at once more interesting and more helpful to its author. Many schools are now requiring some such written account of the summer vacation,

and are thus utilizing the interest generated by vacation pursuits to start off the heavy fall work with something of a swing and go.

Less formal than such written exercises are many games which the children delight in playing and which are distinctly educational in their effect. For example, there is that in which one of the players thinks of an object which the others are to guess by the help of a certain number of questions, as; Is it animal, vegetable, or mineral? Does it live on land or water? Has it feathers, or fur, or scales? Has it legs? etc., each question being so expressed as to be answered by yes or no. In another, a certain number of articles are put upon the table and each player after a hasty glance strives to name more than the other.

This game can be so enlarged upon as to form the basis of a whole evening's entertainment. At such a "sense party" a variety of objects is spread upon a large table in a room other than that in which the guests are assembled. They are allowed to go in and look for three minutes at these objects, which must be all piled together in confusion but with some single part of each object in view; they then go back into the other room and write on slips of paper provided for the purpose the names of as many objects as they can remember. Next, they are blindfolded, taken again into the adjoining room and allowed to feel of a fresh mass of bewildering things for another three minutes, after which they again go back and report. Their sense of hearing is tested by striking with wood and metal upon a variety of materials which give forth different sounds. Next, they are allowed to taste of various substances, sweet, bitter, sour, and salty, and in the same way to smell of different flowers and kitchen essences. The reports are then corrected and compared and a prize is awarded to the successful competitor.

In teaching observation in these or in other ways, we must be careful not to force interest—the characteristic choosing power of the individual. All objects cannot be of equal value to any two observing individuals; to force them to take an equal interest in objects not in themselves interesting is to force them out of the special power of their own natures—that power which will give to each his distinctive place in the world and his distinctive piece of work to do. Yet it need not be feared that in thus allowing the individual to choose that which he most cares to observe, he will be missing a wide range of truths which lie outside of his chosen field of investigation. For, by the law of relativity, any single object studied in all its implications will eventually lead out into the whole world. He may then begin to observe at any point he prefers, and if he observes exhaustively enough, he will finally discover that all facts are of value to him.

Not only are facts thus related to each other, but every power of the mind is related to every other power, and to all the activities of

human life. It is at once obvious that observation bears a very immediate relation, for example, to practical life. Of value to the school-boy and girl in their task of mastering the world about them, it is also of value to the clerk. For the man who observes most closely the details of his employer's business, the faces and the peculiarities of his customers, is the clerk who, all other things being equal, will be first promoted. The dressmaker, also, who has the quickest eye to catch the indications of changing style and to see how effects are obtained, is the dressmaker who will distance less observing competitors. The shoemaker who notices most clearly the shape of his patron's foot, the places in which the old shoe is worn, and the habits of sitting and standing of his customer, is the shoemaker who gives the best satisfaction. As Spencer says, "Indeed, if we consider it, we shall find that exhaustive observation is an element in all great success. It is not to artists, naturalists, and men of science, only, that it is needful; it is not only that the skilful physician depends on it for the correctness of his diagnosis, and that to the good engineer it is so important that some years in the workshop are prescribed for him; but we may see that the philosopher is also fundamentally one who *observes* relationships of things which others had overlooked, and that the poet, too, is one who *sees* the fine facts in nature which all recognize when pointed out, but did not before remark. Nothing requires more to be insisted on than that vivid and complete impressions are all essential. No sound fabric of wisdom can be woven out of raw material."

All true art, as well as good artisanship, we find, then, is dependent upon observation. But to produce art, the imagination and the spiritual faculties must be active at the same time with the observing faculties, so that the child habitually sees with both his outer and his inner eyes. Mere physical accuracy and comprehensiveness of vision are not enough; there must also be a wide spiritual vision. Nor does any education fulfil its purpose which permits the child ever to see with the outer senses alone. If it is important to him to see the physical relationship of things, it is of transcendently greater importance that he should see the spiritual relationship.

The imaginative child, indeed, is prone to drape a wondrous fabric, woven of such relationships, about the smallest observed fact, and it is therefore of especial importance to him that he should have a number of such facts upon which to exercise this higher faculty. For the imagination, though it may sometimes usurp the powers of observation, is dependent upon it for its supplies of new material, and the healthiest and



most effective imagination is constantly nourished by a never-resting observation of the facts of the external world. It is this union of the powers of outward and of inward vision, as we have just seen, that makes great poets and great artists. That poem or that picture is only half great which describes or copies nature and leaves out spiritual analogies, just as either is incomplete and indefinite which does not unite spiritual truths with natural correspondences.

We have here stumbled upon the relation of expression to observation. Expression transforms passive to active attention and makes us conscious of facts that we have before only subconsciously observed. Hence, it serves to make the results of observation more consciously and permanently ours.

As might be surmised, the relation which memory bears to observation is not less close. According to the intensity of the original observation will be the vividness of the mental image and the clearness of its recollection. But the memory is fortunately not so much dependent upon the original vividness of the impression made by an observed fact as upon its relations to other observed facts. If this were not so, we should remember only those things — comparatively few in number — which unusually arouse our emotions or excite our wonder. Being rather dependent upon related facts, memory is able to recall when needed the hundred little commonplaces of existence which are as a rule more necessary to our work and happiness, than the few great occurrences which startle us out of our habitual routine. To quote James again: "*The more other facts a fact is associated with in the mind, the better possession of it our memory retains.* Each of its associates becomes a hook to which it hangs, a means to fish it up by a network of attachments by which it is woven into the entire tissue of our thought. The 'secret of a good memory' is thus the secret of forming diverse and multiple associations with every fact we care to retain. But this forming of associations with a fact, what is it but *thinking about* the fact as much as possible? Briefly, then, of two men with the same outward experiences and the same amount of mere native tenacity, *the one who THINKS over his experiences most, and weaves them into systematic relations with each other, will be the one with the best memory.*" Observation, then, like the other faculties of the mind will not bear forcing. There must be time for thinking about the objects observed, for linking them mentally with other observed objects, and for drawing sound conclusions.

This brings us at once to the relation of observation and reason. All the facts upon which reason bases its conclusions must be furnished by observation, and it follows that their value depends upon the reliability of that faculty. We are all of us familiar with the annoyance that arises from the habit certain minds have of reasoning from

insufficient data. This is, of course, characteristic of immature and—as heretofore supposed—of feminine minds. Possessed of fair powers of drawing conclusions, but without a sufficient body of accurately noted truths from which to draw them, from the slightest vantage-ground they leap to conclusions with a wonderful celerity quite out of proportion to the value of the result. Indeed, reason which is not based on truth, and truth which does not test itself by a constant measuring of itself against the great outer world as well as against the inner world, has no validity.

Observation, it now appears, has a relation to moral character. Accuracy and truthfulness are so closely allied—although of course, the latter is the greater quality—that one can scarcely be said to exist without the other. Anything may seem true to the man who lets himself go in his thinking and never tests his conclusion by the conclusions reached in the world about him by the Master-thinker of the Universe. And similarly, no one can accurately report the simplest fact who does not see it in the sum of its relationships, including its relation to the spiritual realities.

Perceiving facts clearly, he must also perceive the immutability of law, and hence the inevitable punishment which must follow any transgression of law. At the same time that he thereby perceives the chaos which would follow if laws could be broken with impunity, he also perceives the beauty of order, which results from their harmonious interaction. As Dante has it,—

“All things collectively have an order among themselves, and this is form, which makes the universe resemble God.”

Following such implications, we see that true observation is the humble handmaid of religion. From Nature to Nature's God is not a step; it is a growth. It is only when the tremendous knowledge of Nature opened to the world of recent years by science comes upon the human mind, after its religious ideas are already shaped to conform to a narrower mold, that it tends to upset religious convictions. The child, unhampered in his development, sees God everywhere in His works,—in that ever-living Word which reveals Him, fresh written every day,—His visible creation. If, from the beginning, the child has looked forth with eyes retaining their primal innocence, seeing at once the physical and the spiritual worlds, each new fact will be a new truth, all truths will be loved, and God, the Supreme Truth, will be both seen and loved.

REASON

REASON may be said to show itself the first time a child looks for the cause of a noise. The date of this activity of course varies with different children, but usually it may be observed toward the end of the first half year. In this form, however, it is so closely allied with the reasoning of animals as scarcely to be distinguished from it. Horses, for example, turn their ears backward in order to catch more clearly the commands of their drivers. A more pronounced instance was that of the trained elephant, Gypsy. Her keeper, to show her intelligence, used to go outside of the circus tent in which she stood feeding and call to her from behind the canvas walls. At the sound of his voice, she would roll her small eyes around seeking for him, would stand a moment as if in thought, and then swing her great bulk slowly toward the quarter whence the sound had proceeded and lift the canvas of the tent to let her master in.

Such primitive reasoning takes place by means of contiguity; that is, certain effects have, within experience, followed certain movements, and may therefore be expected to follow them again. It is scarcely more, indeed, than an habitual association of two experiences closely related to each other in the past. Drummond, in his "Natural Law in the Spiritual World," relates that he was, previous to the writing of that book, engaged in carrying on a series of lectures on Natural Law, at the same time that he was trying to write a treatise on man's spiritual nature. He soon found that the dividing wall between the two sets of thoughts was becoming thinner and thinner, until finally it broke down altogether and he found himself discovering natural laws in the spiritual world. On a much lower and simpler scale, this is what happens in the simple inference which we are now considering. Two ideas occurring almost simultaneously tend to coalesce and form a third idea, almost without the interposition of any voluntary mental activity. Instinct is such reasoning repeated until it has become a part of the organism and acts mechanically.

Simple inference, then, is the mere recognition of a habitual succession of events. "*Post hoc, ergo propter hoc*" is the formula for this kind of reasoning. True human reasoning appears when from a similar movement, occurring under different circumstances, the same effect is nevertheless expected. In the first case, similar movements occurring under similar circumstances are expected to produce a customary effect; in the second, the essential characteristic of the movement is recognized, even under changed conditions, and a like result is therefore expected.

In this form it may, of course, lead to false conclusions, but the mental activity is, nevertheless, true reasoning.

My little son, aged eleven, gave a very good example of this true reasoning from a false premise. He was attending an amateur circus and during the performance leaned against a red tent pole. It had been raining, the paint had been improperly prepared, and the consequence was that he came home with a blouse all streaked with red. However, he cheerfully assured me that it would wash out. "Because," said he, "water made it come out of the tent pole into my blouse, and so, of course, water will make it come out of my blouse." This was sound reasoning, and inadequate knowledge of the effect of paint upon different materials was alone responsible for the false conclusion.

Instinct, then, is an involuntary faculty. The movements made in response to its promptings are spontaneous, unthought of, and sometimes take place even contrary to the will of the individual. Of such sort is the blinking of the eyelids to protect the eyes from an apprehended blow. Even when we are perfectly well aware that the blow is only a pretense, made to test our power of self-control, we are still unable to resist the instinct which compels us to protect our eyes by closing them. Instinct, since the will enters into it not at all, we find to be unmoral.

Reasoning, on the contrary, is voluntary; it implies active attention and selection — both acts of the will. Attention has already been defined as the characteristic choosing power of the individual; when he pays attention to a sensation, it is because he voluntarily shuts out all other sensations for the time being from his consciousness and concentrates his mental activity upon the chosen sensation. Reasoning is, therefore, in so far as it depends upon the will, a moral faculty.

Inference is a step above instinct because it can be inhibited by act of the will — that is, while one may not be able to avoid drawing the inference, one can avoid acting upon it. It is more difficult to resist the promptings of instinct in the case of a human being than to resist acting upon an inference; animals of course, do not as a rule make an effort to resist. This is because instinct is a habitual inference, while the simple inference may have occurred only a comparatively few times. For example, it is entirely possible for a child to resist the call of the dinner bell, although the sound of it has been associated so frequently with the idea of dinner and of movement toward the dining-room that upon hearing it the inference that he ought to go to dinner involuntarily rises in his mind. Quite different, this, from the instinct that prompts him to run away from a terrifying event and take refuge with his mother.

The fact that animals are entirely capable of this kind of inference has led many people to claim for them an almost human degree of intelligence,

but, as we have seen, this inference is only a step higher than instinct. It operates almost as involuntarily, the will having nothing to do with causing it and being capable only of negating it. The difference between such simple inference and true reasoning consists in the fact that, during inference, the mind is passive,—cannot help the association,—and in reasoning an intellectual effort is made to choose from the observed fact one quality from which a useful inference may be drawn.

Such reasoning from observed properties—a reasoning which, it is evident, is founded upon analysis—is possible to exceptional animals, but even that does not prove them to be capable of true reasoning. To reach that height of intellectual performance they must be able to discriminate the identical attribute necessary for their purpose and to recognize it in another and dissimilar object. Mr. James gives an instance which admirably illustrates this distinction:—

“A friend of the writer gave as a proof of the almost human intelligence of his dog that he took him one day down to his boat on the shore, but found the boat full of dirt and water. He remembered that the sponge was up at the house, a third of a mile distant; but, disliking to go back himself, he made various gestures of wiping out the boat and so forth, saying to his terrier, ‘Sponge, sponge; go fetch the sponge.’ But he had little expectation of a result, since the dog had never received the slightest training with the boat or the sponge. Nevertheless, off he trotted to the house, and, to his owner’s great surprise and admiration, brought the sponge in his jaws. Sagacious as this was, it required nothing but ordinary contiguous association of ideas. The terrier was only exceptional in the minuteness of his spontaneous observation. Most terriers would have taken no interest in the boat-cleaning operation, nor noticed what the sponge was for. This terrier, in having picked those details out of the crude mass of his boat experience distinctly enough to be reminded of them, was truly enough ahead of his peers on the line which leads to human reason. But his act was not yet an act of reasoning proper. It might fairly have been called so if, unable to find the sponge at the house, he had brought back a dipper or a mop instead. Such a substitution would have shown that, embedded in the very different appearances of these articles, he had been able to discriminate the identical partial attribute of capacity to take up water, and had reflected, ‘For the present purpose they are identical.’ This, which the dog did not do, any man but the very stupidest could not fail to do.”

The peculiar value of the analysis which cuts things up, as it were, into their component elements, is very clearly set forth by the same writer. Since each thing has many properties and each property has a general likeness to that same property present in other objects, to perceive the property is to call up the image of many other objects in which that property may be found. The mind then has an idea of what may be expected to coexist with that property. It perceives similarity

in the midst of dissimilarity. Given these two factors, it may combine similars and arrive at a conclusion, or it may combine dissimilars and show the falsity of a conclusion.

The perception of similarity, like the inference from contiguity, may be falsely exercised and lead to false results. Such was the case of the little girl who, living in the city, was familiar indeed with parks and trees and birds, but not with country fields. Upon a visit to the country, she saw a haystack for the first time and excitedly called her aunt to come quickly and see the great big bird's nest. The action of her mind in this instance was, as far as its reasoning was concerned, a perfectly logical, well-ordered affair. The fault was in her observation. If she had looked closer at the haystack she would have perceived its dissimilarity to the bird's nest, and, on consideration of this dissimilarity, she would have seen why it could not have been a bird's nest and would have proved her own conclusion unsound.

After similars have been discovered, the mind takes constant pleasure in finding new similars; hence the joy that we all feel in a good metaphor or analogy; hence, too, the irritating tendency of children to argue that because we, who are in authority over them, do or do not do certain things, they also must do them, or not do them — "You don't go to bed at eight o'clock, and I don't see why I should. If I need the sleep you must need it too, for you are bigger and it takes more sleep to rest you." However, as Mr. James reminds us, "Such furnishing of parallel cases is the necessary first step toward abstracting the reason embedded in them all." Such reasoning, common to children and primitive people, is peculiarly maddening from the fact that we perceive at once the reasonableness of the mind's process and the untenableness of the conclusion. We are likely to consider it, as James says, "a species of logical depravity," but it is really correct reasoning, from incorrect or insufficient data.

This is the sort of mental activity, of course, which underlies all reasoning from analogy. Being as yet in possession of an inadequate experience, and full of the zeal of exercising a new and important mental faculty, children, as might be expected, draw all sorts of inferences from analogous circumstances, often with the most amusing results. For instance, Rowland and Gertrude, as a punishment, had been told to sit upon the floor on opposite sides of the room. Rowland presently called out, "Say, mamma! Gertrude has hitched out of her place!" (he himself meanwhile was lying on his stomach reaching out for a book). Gertrude promptly replied, "You have hitched, too!" whereupon Rowland crushed her with the rejoinder, "O, but I've got my foot on the base! You're all off your base!" Here he had used his powers of analysis and comparison, and had reached the conclusion that a certain act, permissible in a game of base-ball, was also permissible in his state of punishment.

We often find ourselves less able than this little fellow to justify our actions. This is absurdly true when we try to explain our likes and dislikes. Our thought has somehow or other found some reason for the feeling in a resemblance or contrast which our power of analysis is not keen enough to detect. The persons who depend upon first impressions have such half-developed powers of reasoning. They see a face that bears some sort of likeness—perhaps sufficiently subtle to defy analysis—to another person of whom they have been very fond, and they at once leap to the conclusion that the stranger is a person to be liked. Or, on the other hand, the likeness will be to some person who has been unfriendly, and at once the stranger is regarded with suspicion. Tones of voice, little tricks of speech, and other minute personal peculiarities are more likely to lead to these unwarranted conclusions than are more noticeable peculiarities; because in this latter case, the mind detects the insufficiency of the data and distrusts its own conclusions. The highest order of reasoning, then, depends not only upon the ability to find a similarity, but to abstract it consciously and thereafter to estimate correctly its importance.

This is a delicate operation—so delicate, that the wonder is, not that it is so rare, but rather that it exists at all. Intense interest or concentrated passion is necessary to make most of us think thus clearly and profoundly. In the exaltation of passion, we suddenly find a reason for the prejudices which in our normal state were unexplainable even to ourselves. Some one accuses us, perhaps, of an uncharitable attitude of mind toward Mrs. Blank. In our indignant refutation of the charge we find ourselves possessed at once of the reason why we never liked her. Brought thus clearly into view, the reasons may be obviously insufficient, and then, if we are reasonable creatures, we abandon the irrational prejudice.

In men of genius, this exaltation of thought is more frequent than in most human beings. They have either wider and more intense interests, or greater passions; often they have both. The fact that passion is so frequently a concomitant of genius—one is almost tempted to say, a necessary concomitant—accounts for the aberrations of great men. Goethe had such wide interests and sympathies, together with such warm passions, that he could hardly help being interested in the sins of passion. Human nature, at all times and under all conditions, was to him of absorbing interest, and especially so, when its characteristics were thrown into high relief under the glare of great excitement. At the same time that he was too great an inquirer not to desire to see his fellow-beings in the glow of an ardent passion, his sympathies were so keen, his own responsive passions so easily roused, that he could not draw near to a human soul on fire without being a little burned himself.

James thinks that "genius is identical with the possession of similar association to an extreme degree." But if a lay mind could venture to disagree with so eminent an authority, I might venture to suggest that this definition is incomplete. The recognition of similarity must be stimulated by either moral or intellectual passion before it reaches, even in minds most richly endowed, the splendid height which we call genius. In other words, the will — by which term, I mean the kind of tension produced by an emotion or desire — must be at work concentrating and focusing, and at the same time expending the mental activity. It must work within the mind like the ferment in grape-juice before the intoxicating wine of inspired thought can be produced.

In all this discussion, reason itself has not been defined, although its operation has been described. We all know in the large what is meant, and perhaps a definition is scarcely necessary. But in order to show the relation of reason to other mental faculties—in short, to the whole life of the individual—some sort of definition may be helpful.

In our study of observation, we found that all facts are related and that no observation was complete without recognition of this relationship. Reason may be defined as a perception of the lines of relationship which radiate from every observed fact, and the direction in which any given line may be continued. Such a recognition may be of two kinds: (a) The line of relationship may be perceived and followed to its result out of sheer interest in the process. The mind in which this form of reasoning prevails is, in its degree, a scientific or philosophic mind. (b) A certain result may be desired, and in that case, from among the various possible lines of relationship radiating from all facts, those which lead to the desired result are chosen, after a tentative examination of the others. The rejected lines of relationship seem to have almost no existence at all for such minds. Raised to their highest power, such reasoners become reformers, artists, and poets.

Having now established what was probably unquestioned in the first place, the worth of a sound human reason, let us see what we can do to develop this faculty in our children. Perhaps the first question we could ask ourselves is whether a high order of reasoning power is inheritable or not? But to this question, back of which lurks, for some of us a dread, and for others a hope, Mr. James gives an unqualifiedly negative reply:—

"Man owes," he says, "his whole preëminence as a reasoner, his whole human quality of intellect, we may say, to the facility with which a given mode of thought in him may suddenly be broken up into elements which recombine anew. Only at the price of inheriting no settled instinctive tendencies, is he able to settle every novel case by the fresh discovery, by his reasoning, of novel principles. . . . If, then, the law that habits

are inherited were found exemplified in him, he would, in so far forth, fall short of his human perfections." It is probable, however, that the organ for reasoning — the superior brain — can be inherited; but whether inherited from a parent who, like most of the geniuses of the world, has used up the tremendous forces of his brain and left little to be transmitted, or from a parent whose well-nourished organism and unwasted energies are in shape for successful transmission, we must let our own powers of reason decide for us.

But whatever the child has inherited or failed to inherit may be vastly improved by education, and the first of educational forces, we find here as elsewhere, is example. The mother must be reasonable herself — must restrict herself to issuing only reasonable commands, when commands are necessary — obviously reasonable, moreover, not only in such fashion that they appear right to her adult brain, but also in such fashion that they appear so to the less developed brain of the child. All her requirements must conform to this standard, and in so far as they fall short of it, she will inevitably find herself, not the inspirer of the child's reason, but rather its victim.

For it is inevitable that as the child's logic develops it will be exercised upon the world about him, and most especially upon the world of home. Of course, he will use his keen young faculties to judge of the people and events with which he is most familiar, just as a young rat will gnaw first the walls about the home nest. Such exercise is no more necessary to the proper development of the rat's sharp teeth than is criticism to the boy's analyzing faculties. When some of the dearest prejudices of the family are gnawed at it may cause pain, but after all it is worth while. We may well watch closely what is happening, because thus we may discover for the first time of what they are really made. Should the child succeed in convincing us that they are not true substance at all, let us hope we shall be strong enough, whatever their antiquity, to suffer them to be destroyed and cast aside.

The child's logic, which inevitably concerns itself in some such fashion with the affairs of home, can be best strengthened by finding on investigation that that home is, on the whole, a reasonable one. Regularity and temperance — in the sense of true moderation — have much to do with turning destructive tendencies into helpful criticism. If children are accustomed to see those whom they love subjecting themselves habitually to the guidance of reason, even to the acceptance of childish rebukes, they will the more easily subordinate their own natures to the rule of reason. On the other hand, an ill-regulated home-life will confuse their standards, and the illogical parent is obviously lacking in one of the qualities they admire. For all children have an instinctive admiration for logical people — and naturally, because they

have but a few years in which to master the myriad facts of life, and cannot afford to be misled by those who do not see them clearly. This probably accounts for the troublesome tendency of growing boys to scorn the counsel of mother and sister. The facts of the outdoor boy world do not seem to fit with the counsels of women who have been shut away from them. Unable, perhaps, to meet the demands of this lusty logic, we make the mistake of appealing to their affection for us and thus setting it in opposition to their reason. Feeling, thus divorced from reason, is a dangerous guide for a boy, and he knows it by instinct and turns from those who would force it upon him.

For reason is to him a joy, as it should be to all. Have we not seen the faces of children light up with a new thought, and have we not, too, seen them cloud over instantly at a suggestion which they could not reconcile with previous experience? Though we may not have considered it, to follow a thought step by step, through all its processes, holding fast by the clue, getting nearer and nearer the light with it and seeing it clearly at last, unconfused with other ideas and perfect in itself, is an unmixed joy. Like all other delights, such joy is an incentive to the constant practice of an ability, and is, therefore, a great developer. As Froebel says:—

“God neither ingrafts nor inoculates. He *develops* the most trivial and imperfect things in continuously ascending series and in accordance with eternal self-grounded and self-developing laws. And God-likeness is and ought to be man’s highest aim in thought and deed, especially when he stands in the fatherly relation to his children, as God does to man.”

Such a fatherly relation presupposes all sorts of little caressing pleasures. The play of the intellect—wit—is one of these. We all know the delight children take in a joke, and the laborious efforts which, in their desire to experience this delight, they will make to find the fun element in a joke beyond their power of comprehension. I remember once seeing, on a Sound steamer, a little girl in the convulsive throes of such an effort. Ignoring the wide skies about her, the rush of the water past the vessel’s side, the dip of the sea-gulls—all things which would ordinarily have claimed her quick attention—she sat studying the “funny page” of a New York paper and laughing valiantly. She could not read a word, she did not know what the pictures meant, and they weren’t very funny at best, but she tried bravely to rise to the occasion and to be cordially hilarious.

Had Richter, “Der Einzige,” been there, he would have helped the little tot to extract what fun there was to be had; for he contends that: “The development of wit, which is scarcely ever thought of for



children is the least hurtful (of the faculties) because its efforts are easy and momentary; the most useful, because it compels the new machinery of ideas to quicker motion; because by the pleasure of discovery, it gives increased power of command over those ideas, and because in early years this quality, either in ourselves or in others, particularly delights by its brilliancy. Why are there so few inventors and so many learned men whose heads contain nothing but immovable furniture in which the ideas peculiar to each science lie separately, as in monk's cells, so that when their possessor writes about one science, he remembers nothing that he knows about the rest? Why? Solely because children are taught more of ideas than of command over those ideas, and because in school they are expected to have their thoughts as immovably fixed as their persons."

Richter had a little school of ten children over which he presided for three years, and among his novel procedures was a deliberate plan for teaching children to find the humorous resemblances among things. As we have already found that the reason is dependent upon the ability to detect similarities, we now find that wit, which largely consists in a playful juxtaposition of unexpected similarities or contrasts, is dependent upon the very perception on which reason depends. All other things being equal, then, we should expect the man of wit to be also a man of thought. Richter's pupil, for example, had evidently been thoughtfully meditating upon his Spanish history, when he told his sympathetic and, we may be sure, whimsically delighted teacher that "the windpipe, the bigoted Spaniards, and ants, suffer no foreign substance within their limits; but drive it out."

There are certain old tales of simpletons with which the Greeks used to amuse themselves that may still serve to impress the necessity of thinking all around a subject. A simpleton is one defective in the power of reasoning, one who would naturally not stop to think, as in the story that follows, that the wine must always sink to the bottom of the cask. The following translations are from the "Facetiæ" of Hierocles, who wrote them in the fifth century:—

"A simpleton had sealed up a vessel of Aminæan wine which he had. His servant having made a hole in the vessel beneath and drawn off some of the wine, he was astonished to see the contents diminish while the seal remained unbroken. A neighbor having told him to look whether it had not been taken out from below, he replied, 'Why you fool, it's the upper part, not the lower, that is missing.'"

"A simpleton, learning that the raven would live more than two hundred years, bought one and brought it up, that he might test the matter."

"A simpleton, wishing to teach his horse to be a small eater, gave him no food at all. At length the horse having starved to death, he exclaimed, 'I

have suffered a great loss, for now that he had just learned to go without eating he had to die.' »

“A simpleton went on board a boat on his horse's back; when some one asked the reason, he said, ‘I want to cross the river in a hurry.’ »

However, while we set children thinking over such problems as these, we must be careful that we do not mystify them too much. A little mystification, such as they can see through by a little effort, is as refreshing as a morning haze; but a deeper puzzle, one beyond their powers of penetration, is as stifling and unwholesome as a London fog.

We must be careful in all other ways also not to discourage this young activity of the mind. Just as we found we needed to encourage children in their attempts at observation, so now we find that we must encourage them to take the next step and seek for the cause of a series of observed facts. We should help them to test the possible extension of the series. An effort to confirm a theory arrived at as possibly explaining certain experiences, lends an intenser interest to all investigation and finally leads to classification, and thus to the lifting of the results of observation heretofore unorganized in the mind to the level of a science.

Facts observed thus in their causal sequence become organized knowledge. They are easily remembered because they are, as it were, a piece of the mind-stuff itself. A train of reasoning always makes memory clearer, because anything which makes us stumble over any portion of the line of thought brings up the premises from which it started. How often do we not say, for example, in the search for a forgotten date, “I remember now, that John's cold first showed itself on the fifteenth of February, because at the time I thought it was the result of his being out the night before, delivering valentines.”

Not only observation and memory, but imagination, likewise, is aided by reason. True art, for example, commonly supposed to be dependent almost wholly upon the imagination, is in reality dependent upon a reasonable imagination. The persons who figure in a well-told story must act as they might reasonably be expected to do if the imaginary circumstances were real.

As to its relation to the moral nature, we find that at least two virtues wait for the advent of genuine reason: justice and truth. The necessity for them cannot be perceived by an illogical mind, and when the necessity is not perceived any exercise of these qualities must depend upon imitation and that incomplete but sometimes lofty form of reasoning which we call intuition. The more complete the links in the chain of thought which this intuition passes over so swiftly as to be unconscious of them, the more definite and nicely-balanced will be the justice that is meted out

and the clearer the truth that is seen and the better incorporated with the whole fabric of life.

In waiting for these virtues to appear in our children, then, we are in reality waiting for the development of a very high order of intellectual activity as well as the subordination of the will thereto. In the meantime, what? Shall our children be suffered to be unjust and untruthful? Yes; to the degree that they are not yet able to be otherwise.

Finally, we learn here as elsewhere that the chief lesson is for ourselves: We must learn to turn our own reason upon the problems of child training, and not to expect in our own little corner of the Universe an abrogation of the laws of growth. We must learn to understand these laws and bring them to our aid. We must learn to recognize the germs of great things—the minute beginnings of great law-obeying forces—which lie concealed in present trivialities. If in the process of this our growth, it becomes evident that our minds—otherwise content to settle into a peaceful wayside rut—must be disorganized in order to be reorganized, we must put up with a certain amount of dust and confusion and must not ask that through the shrouding clouds we shall often be able to see clearly the looming ideal. As James says, “The art of being wise is the art of knowing what to overlook.”

THE IMAGINATION

WE COME now in due course to the imagination—that form of thinking which made our childhood's world so much brighter and better worth living in than the gray, work-a-day world of our later years. Full of images, indeed, our life still is, for, without them we could neither think nor speak, but they have lost something of their pristine freshness, and we something of delight in them. If we could preserve to our children the joy in creative thinking which has to some degree passed out of our own lives, we should indeed give them the fountain of eternal youth. To attempt this, is to attempt the culture of the imagination.

What are these images which we shall presently find to be so important to all forms of intellectual activity? They may be very untechnically and simply defined as a representation in consciousness, and at will, of objects previously seen. This definition may apply equally well to images stored in memory and to images used by the imagination. In the first case, the images are merely stored away for future reference; in the second, they are taken out, reexamined, and recombined. Reason, indeed, does this also, but it does so in order to reach a given conclusion or, as we have seen, merely to experiment—to see

which images may be fitted deftly together. The imagination, on the contrary, juggles with them as does a child with a kaleidoscope.

We must not, however, fall into the too common error of supposing all images to be visual images. On the contrary, there are auditory images, tactual, and motor images, to say nothing of fainter images of the impressions produced by the senses of taste and smell. The psychologists make much of the differences in these images and their relative importance in education; but interesting as their experiments are, it is sufficient for our purpose to know that all of our five senses, after giving rise to immediate sensations, leave behind them a set of secondary sensations known as images. These are merely the records in consciousness of sensations once experienced, but they are now no longer sensations, but mind-stuff—true spiritual material with which the spiritual nature of man can work—with which it can clothe and express itself.

If they are to serve such a high purpose it is evident at once that such images should be an accurate representation of the outer world and true to the relationships which constitute the true nature of that world. If the imagination is to be regarded as merely a commercial faculty, the accuracy only of the image would be important, and the culture of the imagination would be one with the culture of close observation. But if the imagination is to be a moral faculty, it must go further and become the servant of high spiritual discernment. Here we find the use of symbolic education, for symbolizing is an effort to make images not merely of facts but of truths. And since, as we have seen, expression reacts upon observation, this attempt to image things as truly seen in their relations, results in making the truth—which is the thing seen in its totality of relations—more vivid and ultimately more practical.

To sum up the different functions performed for human beings by the faculties of observation, memory, reason, and imagination we may picture to ourselves observation bringing the grain to mill, reason grinding it, and memory storing it away for future use. Imagination is the fairy who without disturbing it in the storeroom sets it growing again.

Probably the reason why this magic faculty fell so low in the estimation of our Puritan forebears that it has never entirely recovered its credit with the community, is the fact that it can easily attain too luxuriant a growth. The remedy, however, lies not in suppressing the imagination but in stimulating observation and reason to a similar splendid growth, thus drawing the whole nature up to the level of its highest point of development rather than sinking it to the level of its lowest. The images within the mind are after all but fainter representations of the original sensations. The deepest dreamer among us all knows well when he wakes; reality calls his soul more sharply than does

the most vivid dream. If, therefore, our children seem not to note this difference, we must call their attention to it, and by increasing at once the definiteness and intensity of their observation and their consciousness of their own reasoning processes, put the mind more thoroughly into possession of itself and of its true attitude toward the phenomenal world.

In doing so, however, we must be careful not to disturb the reality of the child's images. As before, our object is not to make the images less vivid but the observation more keen. Upon the intensity of these mental images, which, indeed, are all that the child's consciousness really possesses out of all the events and sights and sounds which have crowded upon him, his power of deep, clear, and consecutive thinking, of initiative and enthusiasm, depends. Therefore, to dim or blur his images by treating them as matters of small importance, is to deprive him to some degree of his right to possession of his own experiences. Without knowing why, children promptly resent any such interference, and often with signs of acute distress. I remember an illustration of this in my own family: My little daughter having received an addition to her family of dolls at Christmas time, out of the fullness of her heart gave one of them to her elder brother. Later her maternal affection for her abandoned offspring returned with such force that she demanded the doll back again, a demand which her brother, having been in possession for about a week, very naturally resisted. In great excitement they came to me to settle the difficulty. It was early in the morning, and I was sound asleep with the youngest boy beside me. Under such circumstances I felt quite incapable of displaying the wisdom of Solomon, but they insisted upon laying the case in full before me. Matters became still more complicated when Dorothy, in the midst of the discussion, perceived that her brother was holding on to the doll with all his might.

"*Now, Carleton!*" she fairly shouted, "You've let Helen (the doll) hear every word that we have been saying; do you suppose I wanted her to know that I had given her away? You have nearly broken my heart!"

"Well," protested Carleton, "did you suppose I was going to leave her in that other room all alone? It's cold in there."

Seeing that there was too much emotional excitement on their part, as well as too languid energies on mine, to permit of a proper settlement of so difficult a question, I said, somewhat peremptorily, "Children, put that doll away until after breakfast, and then we'll take an hour off to argue this thing out——" when I was interrupted by howls and sobs from the youngest boy, who until this moment, apparently, had been occupied in trying to continue his morning nap under difficulties.

"Why, what on earth is the matter?" I asked, in amazement at this fresh complication.

"You — you — called Helen a doll," he sobbed, "and she *isn't* a doll! she's a baby!"

But while it sometimes leads to puzzling situations like this, the imagination is, as a whole, conducive to happiness to a higher degree than any of the other mental activities. This is evident from the fact that all play is founded upon it, and that a child devoid of imagination would find almost no games of interest to him, except possibly a few games of skill. Merely as an additional factor, then, in the sum of human happiness, the faculty is worth cultivating.

Founded upon it, as nearly all plays are, none are more obviously so than the dramatic plays which form so large a part of the life of children, help them so greatly to form just estimates of people and things about them, and are generally of so high an educational value. We all know the delight children have in playing "statue-posers." In this game, one of the children, blindfolded, requests the representation of some quality, as anger, love, sadness, or joy. The other children immediately assume attitudes expressive of these emotions, and the blindfolded one then, removing her bandage, chooses one who has in her opinion most fittingly performed the task. It is evident at once how such a game would tend to make children more watchful of the faces and attitudes of persons about them, and quicker to interpret the signs of emotion; and this is true of all dramatic plays. Thus, dramatic ability is dependent upon clear imaging of details of conduct and the reasonable reproduction of them under artificial conditions.

Necessary to all forms of representation, we should expect, then, to find the imagination equally necessary to all effort at understanding. The child imitates the actions of an older person, for example, in the effort to make those actions his own and thus better to understand them. This is the reason why the little girl so persistently disciplines her doll — it is to get some comprehension of her mother's habitual attitude. The boy, in the same way, calls out roughly to his rocking-horse, "Git a-ap!" and "Whoa!" as if to discover by imitation of the teamster's loud voice and hectoring manner the reason why horses must be thus spoken to. In all dramatic representation, indeed, there can be detected something of this effort to understand. In some of the more progressive schools the great educational importance of this instinct has



been recognized to the extent of providing for dramatic representation as a direct aid to study.

Not only by dramatic representation, but in all its phases the imagination is necessary to the child at school. What could he understand of geography, for instance, if, having never seen the mountains or the sea, he could not construct a mental picture of them from what he knows of hills and small bodies of water? How could he understand the description of an iceberg, if he could not select from the images in his mind those that are essential to the formation of this idea? This is what is meant by a reasonable imagination, for in this process of building up a picture of an iceberg the child not only remembers and recombines his past experiences, but he selects from them those which are essential to the image which he is striving to create; and this combined analysis and selection we have found to be a special function of the reason. In imagining an iceberg, therefore, the child who has never seen one must collect all the images of ice and its various properties and forms which have been stored away by the memory for some such purpose, and must analyze them and reject the properties which are not needed. For example, he will remember even the lemon ice served at table, but will reject the image of its taste as being unnecessary for his purpose. He must be further guided by his judgment in adding the quality of magnitude which is outside his experience of ice but is within his experience of other things such as, perhaps, the sky—a quality absolutely necessary to the image of an iceberg. The ability thus to make a clear and consistent mental picture of an object which is not seen, not only develops the power to think logically and clearly, but it is directly necessary to any understanding of subjects not within immediate experience. Without imagination, we should be able to know nothing outside of that small portion of life which is reached by our senses.

Having found imagination thus necessary to thinking, we naturally expect to find it necessary to practical life, and this indeed is the case. He who cannot use the facts of former experience, for instance, to picture the thing which he wishes to do in all its relations, including the result, cannot foresee either the requirements for the beginning of a piece of work or the steps which lead to its completion. Thus the merchant must use his experience of the tastes of his customers in order to make a guess at the wares which they will buy. The inventor must have actual knowledge of certain mechanical forces and must also be able to picture them in new combinations and predict their action—make the thing piece by piece in his mind and before he has begun foresee clearly what it will do. The architect must know how the finished structure will look before one stone is laid upon another. Scientific

invention, dealing with theories rather than with machines, must utilize already discovered laws to reveal hidden ones foreseen by the imagination. The statesman must combine his knowledge of men with his new policy in order to foresee how they will receive it. In short, imagination is necessary to any and every pursuit.

But while some degree of imagination is thus seen to be essential to all occupation, and therefore to exist to a greater or less degree in every human being, there is yet much difference in the power of the imagination in different individuals. If there could be such a thing as a great brain dealing with blurred and inadequate images, the product of its activity would be of much less value than a product of a similar brain dealing with clear and deep images. Indeed, one occasionally finds something of this sort among ignorant persons possessed of strong originality. They never rise to any height of thinking, though they usually feel within themselves the stir of latent power and make all sorts of abortive efforts to rise above the commonplace. They succeed somewhat, but they fail more. Any experience of life which would give them many clear and sharply differentiated images would set them free.

Recognizing the importance of images as a material out of which the whole intellectual life must necessarily be constructed, Col. Francis W. Parker has directed his whole school training to this end. By every possible device the children in his school are encouraged to form accurate and comprehensive images of all they see, hear, taste, smell, or touch. Their senses are all under a constant training; so that they increase both in acuteness and in power of discrimination with every year of the school-life. No verbal descriptions are allowed to take the place of actual experiences in the earlier grades, but are always the outgrowth of experience. For example, geography is studied first by means of field trips, during which the forces making the physical geography of the present may be seen actually at work; next in the laboratory where experiments are made, revealing at shorter range the action of these same agencies; then pictures are used; and last of all, verbal description. When one remembers that words have no meaning at all except as they are filled with the images of past observation, one perceives at once that this is sound pedagogy.

However unpedagogic most schools have been in their treatment of this faculty, they have not been slow in recognizing the value of repetition. They have employed it, to be sure, more as an aid to the memory than as an aid for the imagination, yet it is of as much importance in the one respect as in the other. A mental impression repeated many times becomes clearer and more intense with each repetition. This is the reason that children love so dearly to have stories told them over and over again and as nearly as possible in the same words. Each time the

story is told the images become more sharply defined and the story itself is thereby realized more vividly. Mr. Kipling's "Just So Stories" are excellent for this purpose. As he says of them, they were meant to be told "Just So." Any student of these stories will see with what skill he has repeated certain phrases in a fashion that at once puzzles and delights his young hearer. Many of the old folklore tales exhibit this peculiarity to a marked degree, as for example, "Snow White" with its recurring invocations of "The little mirror on the wall"; and this is another reason for the educational value of such literature.

Mental images are thus seen to serve an essential purpose in mental activity. Indeed there could be no mental activity without them. They are the material with which the mind deals. The senses alone take cognizance of facts outside of personal consciousness. Before the ego can deal with these facts they must be reported to the cerebrum and there transformed into images. Imagination thus takes the facts of the material world and spiritualizes them, transforming them into genuine substance—that which underlies experience and consciousness—then with these materials creating a world independent of time and space, yet having the appearance of it. It makes within the man a true spiritual world. Far back in the dim Middle Ages, Hermes Trismegistus saw this truth and proclaimed "There is nothing in the heavens which is not on earth in an earthly form, and there is nothing on the earth which is not in the heavens in a heavenly form." The faculty which perceives this relationship between the things of sense and the things of spirit is, no less than the reason, the imagination.

In the effort to cultivate this valuable faculty, there are two dangers for which we must be on the watch. One is the danger of too definite impressions which may define or limit the conception; the other, is of too vague ones which do not clarify the conception. In the first case, a child observing an object may be forced to observe it so closely and to form such a well-defined mental image of it as to lose hold of the fleeting similarities which first impressed him, and retain only the prosaic similarities which could fail to impress no one—thus missing the individual knowledge of the object and the perception of its more subtle qualities. This danger is especially to be apprehended when the child's teacher is of the systematic sort and requires each pupil in a class to render an account of a field trip, for example, according to a prearranged plan. In the second case, the vague image arises, either because the objects observed were observed out of their true order—that is, when the child's attention was engaged elsewhere—or because the child was not given sufficient time to form for himself a satisfactory image. Individual minds vary greatly in this respect, and the only safe rule is to leave a child in undisturbed contemplation of any object, thought, or event

until he is through with it. If from a mental image thus formed, a symbol should be evolved — a symbol being the recognition of the spiritual relationships of an image — such a symbol should itself be definite but of universal application. It is because it so entirely fulfils these requirements that Froebel makes so much of the ball in his system of symbolic education. It is a perfectly definite symbol for totality and unity, and yet it is of universal application.

This is the proper use of any symbol, for symbols express the relation of the external to the internal, the harmony of subject and object. This is most plainly seen in the use of language, for words are, of course, nothing but symbols. They are often, indeed, a symbol within a symbol, for the word itself in its direct meaning may be the symbol of a material object, and in its secondary meaning the symbol of a spiritual reality. As Emerson says, "The use of the outer creation is to give us language for the being and changes of the inner creation. Every word which is used to express a moral or intellectual fact, if traced to its root, is found to be borrowed from some material appearance."

"Right originally means straight; wrong means twisted; spirit primarily means wind; transgression, the crossing of a line; supercilious, the raising of the eyebrow; we say the heart to express emotion; the head to denote thought. Most of the process by which this transformation is made is hidden from us in the remote time when language was framed, but the same tendency may be daily observed in the children."

Since, then, they serve so high a purpose it may well be believed that symbols are art-products as well as materials for art, and, as such, require artistic skill in the handling. Nevertheless, let us not hesitate to symbolize hastily and crudely upon occasion, lest we thus fail to lift our children to this higher form of imaginative thinking; but we may well give such efforts a light and playful character.

The great world symbols, whether met with in verse, story, or myth, should be handled more reverently, for we find upon examination, that there is, as might have been suspected, a world symbolism, intelligible to peoples of all races and tongues. Indeed, they are more closely united than world languages, for they are the material out of which languages have been formed. As Andrew Lang points out, convincingly, the nations that use the same symbols are too far apart geographically and racially to have borrowed from each other, for we find the same great symbols in use by the Chinese and the Aztec, the Norseman and the Egyptian. This fact is shown in myth and folklore, in temples and customs, and indicates a universal recognition of the parallelism of the natural and spiritual worlds. To illustrate this point, we will mention very briefly four or five of such universally accepted

symbols. A knowledge of them lends new meaning to the traditional stories of the fireside and makes them serve us as they served the people from whom they were born—as an aid to spiritual insight.

Birds, as might be expected, have been regarded as the symbol of thoughts; they fly through the air as thoughts fly through the mind. Some of them are bright colored, some are dull, but all live in a free, wide element, having their nests in trees, the meaning of which we shall learn later. Yggdrasil, the World Ash, for example, has at its roots the spring of wisdom guarded by the Norns or Fates. Two swans, parents of all those on earth, float there. What are these two thoughts which are thus the parents of all other thoughts, if not the thought of the Me and the Not-Me—the two thoughts upon which self-consciousness and the consciousness of the world outside of self depend?

Not only in the garden of Eden grew the tree of knowledge, but in almost every country in the world there is a similar tree preserved in its mythology. Trees everywhere symbolize knowledge. Dante used them thus when he represented himself as being lost in a dreadful wood which obscured the light of day,—that is to say, his mind was so pressed upon and darkened by the many eruditions of his day, that he could not attain spiritual wisdom.

Mountains everywhere represent the inmost principle of the mind. We recognize this in our daily use of words, for we all know what it is to have a lofty character, to decide our conduct from elevated principles, to be high minded, or to be exalted. Thus we find that almost all nations have their holy mountain. We have ourselves adopted the Mt. Zion of the Jews. Christ was transfigured in a mountain, and it is only with the inmost principle of our mind that we can to-day see him glorified.

So commonly perceived is the significance of the serpent, and from such an immense antiquity does the perception of its significance date, that it has come to be a part of our instinctive feeling. We can not see an entirely harmless little garter-snake gliding away beneath the bushes without a thrill of something very like superstitious terror. But this is to know a serpent in only one of its meanings, for it is really the symbol of sensual knowing—hence the sign at once of evil and of wisdom. For to know sensually, merely, is to be evil, while yet all wisdom is based upon sensual knowledge. As the Chinese proverb has it, "He who shakes the bush rouses the serpent." The Greeks

had exactly the same idea of the significance of the serpent when they bordered Pallas Athene's robe with serpents as a fit ornament and yet



made their tremendous statue of the Laocoön, setting it forth as a terrible warning to the people, a warning which they all read. The priest and his sons writhing in the fold of the enormous serpents were understood at once to mean that the spiritual truths of their religion were in danger of being stifled and overcome by the common reign of luxury and extravagance.

It is no wonder that some students of ancient religions and literatures have arrived, though in a somewhat headlong fashion, at the conclusion that all ancient religions and mythologies were based upon sun worship. For the sun is everywhere received as symbolic of the primal creative energy, its light symbolizing truth; and its heat, love. Therefore were all ancient temples sun temples. While it may be admitted that in many cases the sun worshipers took their worship literally and did not know the spiritual meaning back of the symbol, yet this was by no means always the case. In nearly all religions there was an inner circle of priests, who knew the significance of the symbol paraded before the people, and often this meaning was no secret, but was plain to all. The Assyrians, for example, in the opinion of so eminent an authority as Layard, worshiped the sun and the other heavenly bodies as types of the power and attributes of the Supreme Deity.

The light of the sun, as we have said, represents wisdom. We speak of the light of wisdom and of the conscience; we say that we see a truth; we have perfectly clear ideas of what we mean, when we speak of illumination, brilliancy, insight, or say that an argument is bright as day—or clear as crystal. We know also the opposite of these words and understand the shadow of a great affliction, the gloom of remorse, a darkened mind or heart. We use black as a color of mourning, and white to typify bridal joy.

Fire similarly represents love or desire, and this is true in all languages. In the ancient writings of the East, wherein the marriages of the gods and demigods are described, it is always said that the ceremony was performed in the presence of the god of fire. By all peoples, fire has been held to be the sacred emblem of God, who is Love itself. This is the reason why they kept in their temples consecrated and eternal fires. In our own language we habitually speak of persons who are inflamed by anger, or warm hearted, or glowing with enthusiasm, and we speak of those who lack this flame as cool headed and cold hearted.

It is obvious, then, that it is natural for man to symbolize, so much so, that the tendency has so far escaped analysis. It has been assumed that the effort of the mind to fly from the terror of sensations whose cause was not understood, was natural—that to attribute such a cause to a God was natural. We find it indeed so entirely natural that this

explanation sometimes suffices to wipe out all belief. When we are informed that our early savage ancestors, cowering and trembling within their caves, in terror of the storm passing by, attributed their thunder and lightning to the warfare of supernatural beings, we find the process of their thinking so natural that we leap to the conclusion that it was therefore invalid. Yet how absurd is such a conclusion! For if the mind processes are to be considered untenable because inevitable, we must discard belief in nature and finally in our own thinking. It is not inevitable for a dog or any of the lower creatures to see God and other spiritual powers hidden behind the storms, or riding triumphant through the clear and sunlit sky. It is inevitable for us—as inevitable as the process of reasoning itself. It is indeed, in its essence, the very condition of the highest reasoning.

Such spiritual interpretation of the world of matter is at the root of all great poetry, indeed of all great art. As Mrs. Browning says:—

“We stand here, we,
 If genuine artists, witnessing for God’s
 Complete, consummate, undivided work:
 That every natural flower which grows on earth,
 Implies a flower upon the spiritual side,
 Substantial, archetypal, all aglow,
 With blossoming causes,—not so far away,
 That we, whose spirit-sense is somewhat cleared,
 May catch at something of the bloom and breath,—
 Too vaguely apprehended, though indeed
 Still apprehended, consciously or not.”

FITTING FOR LIFE

PARENTS who are themselves dreamers, who have never seen life in its real aspect, are likely to form a very lofty and noble ideal and spare no pains to fashion the character of their children upon it. Such persons direct their efforts most powerfully upon the moral nature, which is probably the most responsive and plastic part of the child. The ease with which one of these young creatures will accept moral theories of conduct, and his natural ability to understand them, must always fill a thoughtful parent with awe. It is not asserted that all children are equally responsive to moral teaching, but in virtuous surroundings all normal children are easily influenced in this direction. They may not be able to square their whole conduct to their teachings, but they earnestly wish to be good, and believe in goodness with all their hearts,

The children whose parents provide them such lofty ideals of conduct are also likely to receive a great deal of religious instruction, and upon arriving at the age where adolescence suddenly develops the emotional and spiritual natures, they commit themselves to a definite course of morals or religion by an open profession of some kind.

Unfortunately for such natures, the world is always particularly suspicious and exacting toward those who make such aspirations known, and these are persons of so sensitive and tender a disposition that the world's attitude is of great consequence to them. It is hardly to be wondered at if they find themselves unable to combat the difficulties in the way of realizing their high standards, and that so many who were religiously inclined in youth, are skeptical and often immoral in early manhood. It is indeed a delicate matter to point out the mistakes in moral and religious instruction, and perhaps a dangerous one to say that they are sometimes responsible for immorality and irreligion. Still there is always more to learn in all systems of education, and having found ourselves so often radically wrong in our methods of training body and mind, is it not possible that we may not have quite reached perfection in our methods of training the soul?

Ethics, or the moral nature of man and his obligations, were understood long before the sciences of physiology and psychology were thought of. And our moral code to-day is simply that of the most ancient peoples broadened, enlightened, and sweetened by Christianity. Surely it is reasonable to suppose that scientific methods and advanced thought may still add a little to, and clarify a great deal, the world's knowledge of man's moral nature, or at least the application to it of the laws of Christian ethics. For to some of us events seem to prove that we have not always taught morals in the way to make them most powerful in the sight of the learner. Indeed, does any parent or teacher expect the child to retain through life exactly the same moral standards he is taught in childhood? Do we not intentionally exaggerate, as it were, all our moral teaching, unconsciously making allowance for the shrinkage of experience? Take the child of dreamy and impractical, conscientious parents. He receives a very perfect moral code, he is taught that truth is absolute, honor uncompromising, justice just, and mercy tender. He can no more practice these virtues in this unadulterated state than he can visit the stars. Is it any wonder that in the maze of compromises and confusions through which experience leads these virtues of his, he sometimes concludes they are wholly mistaken?

Children are never systematically taught that "circumstances alter cases," that "half a loaf is better than no bread," that "Justice is blind," that "things are not what they seem," that "wolves wear sheep's clothing," that "evil is often good perverted," and many another maxim

of worldly wisdom which life proves to every man and woman of us, sooner or later. We reserve all knowledge of contradictions and exceptions for the future, and for all their instruction in morals send our children into life utterly ignorant of the true conditions.

Is it not true that any man who has ideals above the average, and more than the usual number of scruples, must invariably pay for his possession in failures and misconception? Is it not a phenomenal thing when the man in any community who has the loftiest ideals and leads the highest life has most influence? Is it not also true that the practice of ideal virtue sets a man apart—not only in his life, but in his sympathies? Does not this aloofness, this separateness, destroy his usefulness? Usefulness is of course a relative term, and there is a question whether a man best fulfils his duty by living up to a high standard and “setting an example” to his fellow-man, or by a closer and more sympathetic relation with him.

If we think most of the perfection and salvation of the individual, the hermit is the most successful type of man. If we think most of brotherhood, of mutual experience, of “exchange of gifts” between all classes and conditions, we may find some cause to esteem a class of men hitherto much criticised—among them the politician, and the good fellow. Perhaps it is as useful a thing in its way to be a good compromiser as to be a good example.

It is not possible to go very far in such speculations without great risk of heresy. Still, parents, above all persons, should study the actual conditions of life, if they desire to fit their children for it. And this train of thought was started in the hope of leading as gently as may be to the suggestion of possible faults in our way of teaching morals to our children.

Scientists tell us that our finer faculties, like our finer muscles, are the latest to develop. Though we may grasp moral truths and love high ideals in our childhood and youth, it is not until maturity that we come to our full moral stature. Our ethical training all seems to have been founded on the opposite hypothesis, since we require children to walk much more uprightly before God than any grown person is expected to do. In the one particular of truthfulness, for instance, the average child is invariably judged much more strictly than any adult—even though the latter be his own parents.

Another thing: how is it possible to give any child a very thorough course of instruction in good conduct without giving him a corresponding knowledge of evil? The child who hears a great deal about the obligation to tell the truth gets a pretty extended knowledge of lies. The boy or girl who is constantly admonished to be pure minded must have some conception of evil mindedness; the child to whom his parents

preach honesty learns that there is much dishonesty in the world, and so on. Any one of us who was brought up by high ideals of character in youth will recall that we were constantly measuring other people by them, and were unsparing of our criticism of those who fell below the standard. And is not this the practice; not only of young people, but of all moralists, who make a more exhaustive study of the philosophy of right living than of its actual relations with the rest of the world?

We do not set to work to *teach* our children *how* to be healthy,—we provide them with nourishment and healthful surroundings, and we wait for the natural result. It is only when disease presents itself that we disturb ourselves or our little ones with anxieties about the health, and appropriate remedies. We treat good health as the natural and normal condition and let it alone. It is possible that we might get better results if we allowed the moral nature to develop itself in the same way; if we looked upon goodness as a natural and normal state and only concerned ourselves with evil when it occurs, as we do with disease.

When a teacher wants to teach a child to spell he does not say, “Now d-o-w-g is the wrong way to spell ‘dog,’” he simply gives the right way, and banishes all others from the child’s mind. Perhaps a child who was brought up simply and naturally, without any teaching of ethical ideals, but as if right conduct were as normal as good eyesight, would form as stable habits of character as one who had had much teaching. There is no question that it is such habits of right conduct, and not the knowledge of moral obligations, which hold a man in time of stress. Besides, the child who is taught arbitrary rules of conduct is always made to believe that a compromise is deadly sin, yet experience actually compels him to compromise often. Having been obliged to do so, his conscience punishes him, and he is likely to feel that having fallen from his high original state it is hopeless for him ever to try to regain it; while the truth is that it is the power to rise after a fall, which tests the character. This necessity of rising on the “stepping stones of their dead selves” we fear to point out to children, because it is our policy to keep out of their minds all knowledge of possible difficulty and failure in living up to ideals. Would it not be more rational to reserve the ideals until such time as we may disclose the true conditions under which they are to be practised?

In our efforts to do our own duty by our children we parents often forget the helpful, ever present, ever reliable co-laborers we have in the best books. They dare to give children the truth about the struggles and failures of life, and we could safely trust them to form the ideals and standards, while we concentrate our efforts upon surroundings and influences, and permit our children to be moral just as we permit them to be healthy—naturally, without urging or anxiety.

Mr. Spencer argues that it is a paramount duty of parents to fit their children for what is called "success in the world." This would involve the study of actual conditions on the part of parents, and some preparation of the child to meet them. While none of us would be quite willing to teach our children what average morality and worldly standards really are, might we not compromise by giving them a slightly more practical knowledge of virtue? Teach it as a means of conquering the world, rather than as a separation from it.

Such qualities, for example, as industry, perseverance, alertness, judgment, self-denial, and self-control, which are practically inseparable from worldly success, are very near akin to virtues, but strange to say are not always present in connection with the loftier and finer qualities which characterize the unsuccessful good man. We nearly always find the successful man a little blind to the highest virtues, and the virtuous man a little deficient in the more practical ones. There is no doubt that we might, if we could find a method of combining high moral ideals, practical qualities, and a clear understanding of the conditions of life with knowledge of human nature and sympathy, produce a generation of men who would make virtue easier for all who might follow them. This would be a higher motive for the mothers of the present than the success in creating single good men and women. For it is not the exceptional cases of goodness, which are tossed out of the current of life by their inability to mix with it, but the goodness which adds itself to the average, that counts in the final sum of world forces.

This should encourage mothers to look a little more charitably upon the faults of children. When Samuel tells a story to shield a playmate, do not lose sight of the generous impulse, in alarm at the lie. When Bessie disobeys the injunction to come straight home from school, and stops to talk with other children, remember that while disobedience is bad, the social impulse is good. These examples might be followed by innumerable common instances of childish sins which are prompted by virtues. It is the mistaken treatment of this kind of faults that so often produces that form of virtue which the world rejects. As all children are subject to them, and as there seems to be no way to forewarn them of the temptation to do wrong which arises from an impulse to do right, it might be wiser to give children no general moral teaching, but to reserve it for particular occasions and give only necessary quantities—as one does with medicine.

When the spiritual and moral faculties are more fully developed in the course of nature, general moral teaching will be more easy for them to assimilate and apply. It will then be possible to let the young people into all the secrets of temptation, and struggle, and failure, and to lead them to feel that when they have reached a vantage ground of virtue

they must lift up their companions, not use it as a lookout upon the faults of others. They will then have the maturity of mental powers which will enable them to think out the inconsistencies of preaching and practice, and they will go cautiously forward, with far less danger of falling into that disbelief of all moral standards which menaces those who have formed ideals too early and too ignorantly.

If parents do their whole duty in example and surroundings, their children are unlikely to find much difficulty in being good, and, as was said before, this habit once formed is stronger than any number of high ideals. An ideal may be formed quickly and it may be changed quickly; a habit is a matter of years in making, and of years of effort in breaking. The child who is protected from the knowledge, association, and temptation of evil will unconsciously build for himself a standard which may lie unexpressed until he has reached that stage of development which requires him to measure conduct by it, when he will find it in his soul, as much a part of him as is the habit of right action.

This natural, or normal goodness, though often compared to normal health, is not quite so involuntary a thing as physical well-being. It must grow out of the child's inclination or be the product of his will, but need seem none the less natural therefor. Perhaps the very strongest influence in making goodness natural to children is the suggestion of maturer minds; those who are always expected to be good are likely to be so; while those who are suspected of evil, watched, accused, and doubted, are prone to fulfil that expectation.

It is only since Froebel that the social nature of the child has been treated with respect by philosopher and pedagogue. Yet no education which is intended to fit him for success in life could be complete without developing the social instincts. Every man's usefulness in this world depends upon his power to reach and to influence others, whether by his genius or his personality. As geniuses are few, and not to be certainly recognized in childhood, it is well to educate every child in the power to impress his personality upon others. This involves the recognition of that quality which we call individuality, and the originality which may go along with it. As our public school system still tends to produce uniformity of attainments and conduct in all children, it follows that originality gets its development in the home training. And this has its advantages, for mothers are more likely to look with sympathy upon manifestations of individuality than teachers, who have so many children in their care, could be expected to do; yet it often happens that genuine originality, characteristics of action and point of view which would be a source of freshness and power in an adult, are often met with mismanagement, repressed, or perverted, and a lifelong advantage thus lost to the children who possessed them.

We see this most frequently, perhaps, in the case of a little girl who is noisy, impulsive, and prone to tastes that surprise her female relatives. (There are still many good women in the world who insist that every female child must have what is called a feminine character.) Nature has always shown a great deal of scorn for their opinion, for in every generation she produces, not a few sporadic cases, but a very great many girls whose natural tendencies are all the other way. This might well be taken as conclusive proof that she, or the great Creator behind her, has some use for the "tomboy" girls and strong-minded women.

Mothers and teachers of such little girls will generally agree that they have good minds, warm hearts, and many strong traits of character. Who does not know one of these strong-souled, clear-headed, brave, and helpful women, who was a tomboy in childhood, was bitterly criticised in youth for queer and unfeminine qualities, but who proved herself in time noble and useful by the very force of the characteristics so often undervalued? If all women had remained faithful to the feminine type since the world began, we should probably still be carrying burdens and wearing the cart yoke with cattle. It is not that mothers and teachers make the effort to teach this kind of girls to adopt the truly feminine qualities, but they think their first duty is to destroy what they call the masculine ones. They do not reflect that all that is essentially womanly may be engrafted upon a masculine character, and the result be harmonious. They not only meet with difficulties in teaching the brave girl-child to be timid, the frank one to conceal her feelings and intentions, the interested and confident and clear-headed one to bear herself with the humility of ignorance, but because they persist in these mistaken ends they often destroy or pervert the nobler traits.

On the other hand, a similar course pursued with the feminine-minded boy may spoil something quite as fine and useful. Such a boy should be taught the strong and bold characteristics of men, but never at the expense of any fine inherent quality. If we could only see that it is our task to *develop* our children, not to *change* them, how much the world would gain in originality and enthusiasm!

We should remember, also, that little rudenesses and crudities of manner in children are often closely related to peculiarities of temperament; for some of them there is absolutely no remedy but experience. Thus, two shy boys have been known to play ball together for a whole afternoon without the exchange of a word beyond what was absolutely necessary to the game. A nervous and impatient mother might observe this with great anxiety as to the social future of her son, but she need not despair because she is powerless to remedy the fault. It is one of many cases where the idiosyncrasies of childhood are puzzling, but of a kind that pass away; and it is not wise to notice them. The mother of such a

child must cultivate his social instincts by furnishing him plenty of companionship. For no matter what his natural talents nor what his education in other respects, if he have not the power of approaching others and of impressing himself upon them he has little hope of success in life. And if this success were not in itself a worthy object, there is also the power of influencing others, upon which the chance of helping one's fellow-men must depend, and which does not belong to unsocial natures. The social faculties are those by which we take a lively interest in life, and a part in its activities; they help to broaden and cultivate their possessor and keep all of his talents and sympathies in a healthy circulation.

Children of a certain sensitive and shrinking nature show from babyhood a decided inability to open their hearts to others; they may be exceedingly loving and tender-hearted, but they cannot believe wholly in the protestations of others, nor show their own feelings spontaneously; there seems an obstacle, a sort of inner wall, which shuts them within themselves. If permitted to indulge this disposition, its disadvantages grow upon the child, and circumstances may conspire to exaggerate them.

A little girl of this natural deficiency in the instinctive faculty for companionship was rather indulged in it by both parents, one of whom was of a similar nature, and neither of whom had thought upon the consequences to the child's future. As she had neither brother nor sister, and the family lived at some distance from neighbors, there were no fortunate circumstances in the surroundings to prevent the strengthening of a natural inclination. This girl also missed the early companionship of school children, as, for various reasons, she was not sent to school until nine years of age. By this time the shyness and the aversion to companionship was much increased. She did not of herself form any school friendships, and her parents, in their ignorance of her real needs, did not encourage her to do so. The consequence was that when a change of circumstances placed her among strangers, and she grew more and more lonely and unable to contract friendships, she became fitful, melancholy, and in some respects, unchildlike. Her aloofness deprived her of all childish games and amusements, and her childhood was pitifully empty of the natural interests and occupations of that period. She went through her duties at school and at home with conscientious faithfulness, but could not be deeply interested in them. She was entirely dependent upon her parents for companionship and amusement, and perhaps the inconvenience of this latter state of affairs did more than anything else to arouse them to a realization of their mistake. But as it did not come until the beginning of adolescence, when nature sometimes prompts the child to solitariness, they doubtless find it very difficult to make up for their former mismanagement,

and the child may be always hampered by the lack of early development of the social instincts.

This is an exceptional case, perhaps, yet many only children are brought up somewhat after this manner. They are much more easily managed, and keep the ignorant innocence of childhood longer, than if they had companionships, are much more easily impressed by moral instruction, and generally much "less trouble" than the normal, active, social child, but they miss much that belongs of right to childhood and suffer for the deficiency when they are older.

We are prone to have an exaggerated idea of the wickedness of children in general, and perhaps to overrate a little the virtues of our own offspring. This leads us to many ill-founded fears of the contamination of playmates. Children must have playmates; they absolutely cannot develop the social nature and those qualities which will enable them to hold their own in the adult world, without this early experience of adjusting themselves to the natures of others. Active, merry, mischievous children are safer associates, as a general thing, than the quieter and more reticent kind. That is, they may lead a child into much active mischief, but are not so likely to fall into the discussion and practice of forbidden things. In the case of one who has the natural disposition, and who has had the training of the only child just described, parents should choose playmates as different as possible in character. It is likely that a boy of this nature would choose a friend of congenial tastes—quiet, shy, overthoughtful—in which case each would cultivate the strongest characteristics of the other, and the slight promptings that either might have to a broader social life would be checked by the stronger traits of reticence and selfishness.

While it is not fair to attribute the natural unsociability of such children to selfishness in the beginning, it certainly does tend to develop this trait in time. And it is often hurried in its development by the sentiments and conversation of parents. Parents of one child suffer as many disadvantages from a narrow experience as do only children. They lose sight of the natural traits of childhood; they forget that children may vary in character and conduct, just as adults may, without being wholly reprehensible; and they are narrow-minded in clinging to preconceived ideas of proper conduct. To accomplish this, parents sometimes employ as a means unsparing criticism of the child's playmates. Thus, Bessie is kept good by the innuendos and open abuse of the faults of her neighbor, Josie, who is not being, according to the views of Bessie's parents, so carefully brought up as she is. Josie's ill manners are the text of all sermons upon etiquette, her faults are constant warnings to Bessie, and her mistakes the source of righteous scorn. What could be worse, morally and intellectually, for any child? In the first place, it is a mani-

fest injustice to Josie; beyond that, it makes of Bessie a critical, uncharitable, self-admiring, self-justifying little Pharisee. It embitters her nature, while it hardens it. At the same time, it blinds her to the real virtues of Josie's character, and cripples her power of reading all others.

There is nothing that spreads so quickly and works such harm in the character as this vice of uncharitableness. It gives one a false point of view, and renders one utterly unable to form a just estimate of the virtues of others, or to weigh and understand one's own. To underestimate the goodness of the rest of the world is as serious a mistake as to miss any other true state of things, and will as often interfere with one's success in life as any other failure to see things as they are. It is not necessary, in order to avoid crippling the child's mind with doubts, to fill it with exaggerated belief in the virtues of mankind. The sensible course lies between the false idea and the sentimental one. Human nature must be read with open eyes, and its constituent virtues and modifying vices be estimated with clear judgment by him who means to hold his own in contact with it. If this state of exact knowledge may not be reached in every case, it is better to believe a great deal too much than to doubt even a little too much.

Charity is not only the greatest of the virtues, but the most practical, and should be developed from childhood. One way to do this is to shut uncharitableness out of the home, out of the talk, out of the attitude toward servants, and neighbors, and associates, and out of the intercourse between members of the family. In doing this, avoid the extreme of sentimentality. Don't deny Josie's faults to Bessie when they are obvious to any sensible person. When the little girl has been rude, unkind, or untruthful, and Bessie tells you of it, make as little comment as possible. If you are a truly generous and Christian woman you will regret to know that poor Josie has such faults. This regret you can show, but in doing so be guarded, and keep strictly within the bounds of truth in your expression. It matters little just how you treat the question, if you manage to leave upon Bessie's mind the impression that Josie has wronged herself and fallen below her level, and is to be at once condemned and helped. Such a feeling ought to arise without exciting any comparison of her own virtuous behavior with Josie's mistaken course. For such is the quality of our poor human nature, that most of us lose our sorrow for the sins of others in the delighted contemplation of our own virtues, and we are prone to probe the depths to which our brothers have fallen, only in order to measure the heights on which we keep above them.

These suggestions as to the duty of teaching charity to children throw additional light upon the mission of children in the world. As soon as they come into a home, nature, and parental love, and God,

unite to urge parents to remodel all life for their sakes; and, much as we talk of the duties of child-training and the time and effort it involves, the child's work of parent training is quite as constant and produces quite as great and astonishing results.

However, this obligation to develop in the child, by the cultivation of charity in the home, breadth of mind and clear-sightedness as to the nature of human nature, is not generally understood. Broad-mindedness, and what we call personal magnetism, and insight into the motive and nature of others, are characteristic qualities of all great men, but they are never produced in homes where there is an atmosphere of narrow, critical, distrustful, unappreciative, unsympathetic feeling toward others. It is perfectly possible to have a clear-sighted knowledge of the faults and weaknesses of human nature, and yet to love and understand one's fellow-men; to expect good of every one without mistaking evil for it. This power of at once loving and believing in those about us, and yet reading them clearly, is certainly a virtue to be striven for, because it is the poor human reflection of the divine attitude toward us all.

As soon as adolescence begins to develop the emotions, that one which unites the sexes shows itself in boys and girls in an awakened interest in one another. Parents seldom know just how to deal with this new impulse, and generally leave it to chance; teachers of the advanced grades and in the high schools are obliged to recognize it and make an effort to discipline it; but nobody seems as yet to have treated it very seriously, or to have considered that it may deserve educating like any other of the essential instincts.

With the individual child much must depend upon his or her knowledge of and attitude toward the question of sex. If there is premature knowledge of the coarser side of sex relations, and much dwelling upon it in thought, the management of the association of boys and girls becomes a serious question. Yet, for the sake of the future man and woman, for the necessary knowledge of human nature, for the culture of the social instinct, for the preservation of the individual from sexual degradation, there must be constant association, and thorough knowledge of one sex on the part of the other. Of course it is not meant that in unusual cases of premature sensuality, the pure and healthy-minded child shall risk contamination by association with them, yet this is a question much involved with exceptions and obscured by circumstances. In the first place the dangerous boy or girl does not always display a signal by which we are to know his or her qualities. Then the general association of boys and girls, at school, at home, in public places, and in all social pleasures, increases the difficulty of separating the sheep from the goats, even if we could always distinguish between them. So it appears that any course of concerted action for the

training and protection of children in this respect must be general, and must simply give the evil seeds no soil in which to grow.

Parents themselves sometimes sow such seeds by their manner of discussing the evidences of the awakening interest in the opposite sex. Nature does not mix it with sensual or passionate ingredients in its early stages, but the suggestions of grown people often do. George, it is found, is suddenly very particular about his personal appearance. Six months ago he could scarcely be induced to comb his hair at all; now the exact course of the part and the place of every hair on his head is a matter of great importance. Two months ago he could not say whether he wore a necktie at all until he felt for it; to-day he is more concerned in tying the one he has finally decided upon, than with the fate of the nation. These signs of a new development are always amusing to grown people, and almost everybody at this age runs the gamut of being teased and laughed at. There may be nothing wrong in this course, outside of its discomfort to the boy, but since nobody has as yet found any benefit in it, a more sympathetic treatment might, at least, be experimented with. Strange to say, it is generally the boy who is teased, the girl being better able, by nature, to hide the sudden change in her attitude toward the other sex. Perhaps the chief disadvantage of the teasing and ridicule is that such an attitude toward the changes taking place blinds the parent to the sentiments of emotion that are being stirred by them to active development, and prevents them from meeting their manifestation with proper sympathy.

The way to keep the relations of boy and girl within the safe bounds of friendship is to keep the other elements out of their thoughts. The most innocent-minded boy can gather from the teasing he receives a great deal of knowledge of the relations of adults. And, being naturally anxious to reach manhood, and prone to imitate all that he knows of the ways of men, he may be hurried into premature emotions by careless suggestions; and exactly the same thing happens to girls who are eager to imitate grown women.

Teachers sometimes injure the innocence of boy and girl friendships by treating them with suspicion or ridicule. It is no very terrible crime for children to exchange notes in school, so long as there is nothing objectionable in them, and where it is necessary to restrain the practice for the sake of schoolroom discipline, a note between a boy and a girl should be treated in precisely the same way as a note between two boys, or one between two girls. There should be nothing to indicate that sex has any bearing upon the act. Experience and knowledge fill adult minds so full of the thought of sex and its evil suggestions that we fall easily into such blunders. We are, indeed, scarcely fit to deal with innocent children in these matters. Nine times out of ten it is we who inject the

evil into a perfectly innocent situation, and we who sow the seeds of impurity by suspicions and exaggerations.

If we could learn to keep "hands off" (especially unclean hands), and would study these instinctive associations of boys and girls, we should learn much of Nature's intentions for the true relation of man and woman which is to follow. For they are based upon the same elements. The physical attraction may have a controlling influence, but it is a hidden one. The charm of opposite qualities which belong to sex is also powerful, but there are other and stronger claims in a congeniality of tastes and in the possibility of lasting friendship. For, if left to themselves, boys and girls invariably base their association upon the sentiment of friendship—the fullness of companionship which makes each necessary to the other. And is not this precisely the ideal condition of a happy marriage? Nature, who misses no detail, would surely never overlook so important a point as the preparation for the happiness and stability of that relation which is the end of her efforts. And if parents come to accept seriously this instinct of association between the boys and girls, as nature's preparation for the more important and lasting relation of marriage, our educational system will soon find means of giving it the proper treatment, with the result of greatly increasing the happiness and stability of the home.

Besides this high and final object, boys and girls can get much incidental good from association with one another. Two neighbor children, Roger and Alice, who had played together at intervals all their lives, were in the same class at school, and yet had never cared for each other more than for other children, when they reached the ages of fourteen and fifteen were noticed to have formed a close friendship. At this time the difference in height and general development was very slight. Alice was the quicker pupil and made better grades, yet showed, out of school, no stronger mental qualities than Roger. Fortunately, the association was approved in both homes and treated with respect, and while they were teased by playmates, whose point of view had been vitiated by grown people, they were in some way preserved from spoiling their relation by premature wisdom. Alice was a timid girl and Roger was a timid boy, but as she clung to him he was obliged to cultivate courage for her sake. He was not particularly refined, and Alice also lacked this quality, but as Roger admired it and seemed to credit all girls with it, she cultivated it to please him. She was a great reader, and praised truth and honor and all the heroic qualities, and he tried to form his character upon her models. As she was pretty well acquainted with the nobility of literature, he accepted Sir William Wallace and Richard Cœur de Lion and their like, at second hand, and made more moral progress than ever before. And Alice, because Roger seemed to

think she had all the sweet domestic virtues, unconsciously cultivated a good many of them.

A similar "interchange of gifts" helped their intellectual progress, for they studied together and each was enriched by the other's special endowments. They had their quarrels and learned from them to respect each other's peculiarities of temperament and at the same time to modify their own. Roger confided his ambitions to Alice and revealed all his sense of budding powers to her. Alice returned the confidences, with many a revelation of feminine views and experiences; so that each gained much knowledge of the peculiarities of the opposite sex. Alice grew daily in the feminine traits, Roger in the masculine, and each to please the other. The culture of the social nature which was brought about by this friendship was great, and had its effect upon the future happiness and success of both the children. Time and circumstances separated them, and their lives were never reunited. Yet Roger was always an immeasurably better, stronger, purer, wiser, more successful man from having had this association with Alice. And Alice was a more charming, a nobler minded, braver, and in all respects a more useful woman because of what she had gained by Roger's companionship. In this case the boy-and-girl friendship was a source of education, and of moral culture, and many others might have equally beneficial and important results if they could be understood and properly managed by parents and teachers.

Let no one, persuaded that such friendships should be encouraged, make the mistake of insisting that all friendships shall be conditional upon ideal qualities in the other party. This sort of perfection is much commoner in children than in grown persons, but is not easy to find; and if it were it might not be so beneficial as we imagine, since many of us learn more from our mistakes and failures than in any other way. And it is time that we were all getting away from this narrow-minded view of human nature. That hypocritical and hypercritical old Greek going around with his lantern in search of an honest man, was the prototype of a sort of moral insanity that has spread all over the world. Honest men are best seen by daylight, and are so plentiful that any sane man may find them without searching. And the sane man is he who can honestly measure his own honesty, and knows that while nobody has too much of that virtue, most people have a little.

KATE E. BLAKE.

OBEDIENCE

BESIDE the problem of how to secure obedience, all other problems of the nursery sink into insignificance. The righteousness of that obedience is seldom questioned, and the delicate woman of refinement permits herself to exact it in much the same tone, if not in the same words, as the vulgar mother of a teeming household in the depths of poverty. Neither questions for an instant the divine right of parents to rule and to be obeyed.

To obey! What a word it is! By itself incomplete, it is generally completed, "You are to obey me." Few people see the beauty and glory, so highly extolled in this sentence, in the same sentence transposed: "I am to obey you." Rebellion against it in this form—a form nevertheless necessitated by the first form—has led to its being dropped from the government of this country. When King George said "You are to obey me," we did not make the dutiful answer he expected of us, but determined ourselves, once and forever, against personal authority in our government, as many weaker peoples had done before us, though unsuccessfully.

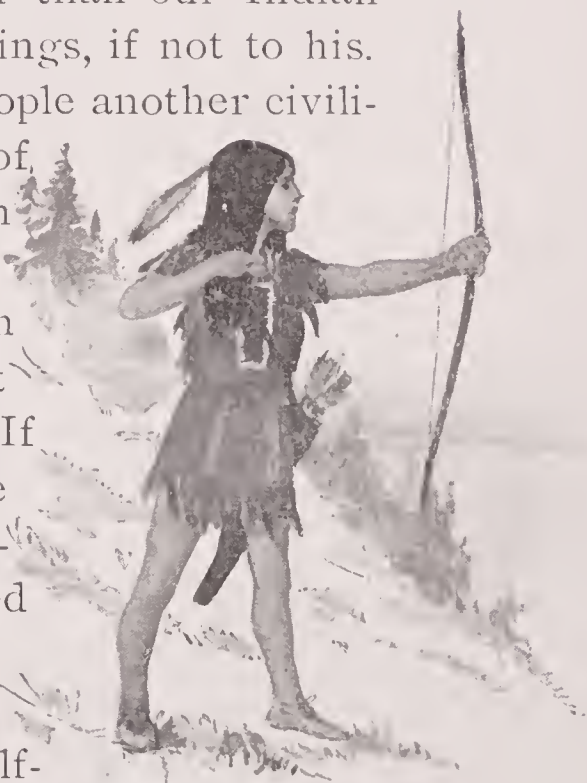
Probably no adult man or woman of American birth thinks it his duty to obey any other person whatsoever. The man who works under a boss on the street obeys not the boss, but a contract which has been made between them, in which he has agreed to give certain hours of labor in return for certain moneys. Increasingly the sense of justice of the community goes with him when he demands the right of free contract, and insists that a contract made under pressure of necessity is not free. Men rebel at too much dictation from their own labor unions, whose laws they have helped to frame and whose rulers to elect. The whole power of the Democratic party is its appeal to the individual's love of independence. The Republican party claims that the good of the individual is found in the good of the whole; the Populists and Independents claim that neither of these parties lives up to its principles, but that they will. They announce the same right of the individual to do his own governing according to his own liking.

Thus the whole movement of civilization is toward the emancipation of the individual from personal authority. The government is impersonal; we are ruled by laws, not men. In exact proportion as people grow wise, they throw off the yoke of subservience. Even savages rise in revolt against a chief who demands too much, and the history of the most benevolent despot includes a record of continual conspiracies and revolts. A power greater than his power of thought leads primitive man to rebel against a ruler, however righteous. The Czar of Russia, the

Sultan of Turkey, the Shah of Persia, sit on trembling thrones rocked upon a treacherous sea of popular discontent. When that discontent knows itself to be backed by the laws of the universe, knows its own powers and righteousness, the thrones will be swallowed up and the miserable rulers reduced to the level of happy and commonplace men.

Froebel's great thought was that children in their development repeat the history of civilization, and every scientific investigation into the minds of children since his day has gone to confirm his declaration. The child before birth passes with inconceivable rapidity through all the phases of growth by which man has risen from protoplasm. His body proclaims its kinship with every living thing. In a few short months he compasses that which was done in full on the great stage of the world through countless ages. After birth his mind continues the orderly evolution, and from a peaceful savage, unthinking on the breast of Nature, her child and companion, he rises rapidly through the orderly stages of growth until, while yet a mere child, he already parallels Greek civilization, beauty-loving, constructive, philosophizing. Parents do not make allowance for this tremendous speed of growth and its significance. They say a child must obey because he does not know what is good for him. Does he not? If not he, then who? We adults have too feeble memories to know how we felt in the prehistoric ages.

Does the Indian know what is good for him, what form of government, what manner of life? As Professor Bryce points out, 'our attempts to civilize the Indian are killing him off much faster than our Indian wars, though in a manner more gratifying to our feelings, if not to his. Throughout history, any attempt to impose upon a people another civilization than their own has resulted in the extinction of that people. We adults have no right to impose upon the young savages, Greeks and Goths, in our nurseries, the civilization of our nineteenth century. If we wish for them the fullest and richest development, we must let them exhaust each stage, however inconvenient. If it is good for children to begin early to consider the rights of others, it is good for us to practice that consideration for others which was so carefully inculcated in our own childhood, and prove by our actions that it is an enduring thing. To impose our will upon a child is not to respect his right, that right to liberty and self-government which is felt by a baby in arms, who proclaims unmistakably that he will choose who may serve him. Long before savage races know enough to make their own laws, they know enough to rebel at a ruler and to obey the promptings of nature, and long before a child can assert his independence he feels it and knows his right to it.



When we rub up our dim and ludicrously inadequate memories of childhood, we have some idea of the bitter heart-burnings, the tempestuous rebellions which possessed us when, as children, we were forced to some hated task. How we pictured our own deaths as the only means which we could imagine that would make our parents see with our eyes, feel with our hearts! Pitiful pain of childhood, so intense, so futile! The greatest pain passes unshared by the greatest comforter, the mother, for it is pain of her infliction. Even so early does the human soul know what it is to suffer alone.

Is obedience, then, you ask, no virtue? Would you always let a child have his own way? Obedience is a virtue, and because it is, a child should always be allowed to have his own way. No virtue was ever imposed from without. No will was ever noble that was subdued. No child was ever obeyed who was compelled to it. His body may make the required movements, his tongue speak the required words, but his soul sits within, unconquered, and weeps or mocks. But the pity of it is that the false obedience drives out the true; that the child's holy unity is divided, and between his real self and his outer self a war is begun, which is the beginning of all pain and evil.

The whole importance of the little things of to-day is in their power of preparation for to-morrow. It is of absolutely no importance, really, whether Willie goes to bed the instant he is told to or not, and he is just as likely to grow up a good man if he sprinkles the back yard in the daytime, while his mother is down town, as if he sat meekly in the nursery awaiting her return. Indeed, the chances are that the active, mischievous boy will turn out better than the timid one.

The habit that the child is forming lends its whole significance to the present action. If the habit he is forming is one of obeying whomsoever speaks with authority, of what use will that habit be to him in after life? The truth is, our whole system of domestic government, like our system of school training, is a remnant of the time when it was of the utmost importance that every citizen should promptly obey the voice of authority. Children who expect to make the army their profession may be trained that way now, to their advantage—no, to the advantage of the army. But children who, when they attain manhood and womanhood will live in a free country with no single person in authority, who will help to choose their own rulers and to make their own laws, must be trained to an altogether different thing. For them the habit of yielding to the stronger will and considering the unpleasant consequences of doing what they believe to be right, is a most dangerous one.

Let us look a little deeper. Suppose a child, by whatever method you please, is to be brought to such a state that he is willing to do any-

thing his father or mother says, because he knows he must; suppose even that this superhuman pair of progenitors never makes a demand of him which he does not afterward discover to be reasonable and just; still what has been accomplished for that child? For twenty years, we will say, he has not had the responsibility for a single action, for a single decision between right and wrong. What is permitted is right to him; what is forbidden is wrong.

Throw him out into the world without this guidance and what will happen? At the best he will not lie, or steal, or commit murder. None of the observances to which he has been trained will be left undone. The memory of his parents and of their teaching will abide with him; but let a question involving the subtler issues of morality be brought before him, and he has no faculties with which to judge it. All his life some one else has settled these things for him. He has not the habit of judging for himself. He will be the blind, deaf, good, and piteous victim of circumstance.

No one pretends that it is right to break any of the ten commandments, and few mothers dream of the possibility that their children will break them. When they are broken by a man of good parentage, it is generally either in rebellion against a society whose laws he has been forced to obey to his own discomfort; or because the temptation to sin takes some totally unexpected form with which his training has not familiarized him. He does not know the old sin under the new guise, or when he is blinded by emotion, or when he is without any one to advise him.

His Satanic Majesty is notoriously a shrewd politician and knows well what wires to pull, on what inherited weaknesses to trade, what bewilderments and subtleties to use upon an untrained intellect. One of the strongest weapons with which to fight him is the habit of judging right and wrong — the habit of deciding for oneself. Again, one of his chief snares is to point out what given line of conduct may be right in theory but wrong in practice, and likely to entail unpleasant consequences. Those who in childhood formed the habit of acting with regard to consequences only — that is, from fear of punishment and under the spur of threats — are his readiest victims. Why should a child, who for years has been governed by fear of pain or discomfort, grow into a man who will disregard pain and deprivation and hold steadfastly to the right?

Of course, a child should suffer the consequences of his wrong actions; but they should be the consequences of his action, not of his mother's displeasure. The punishment which fits the crime enlightens as to the nature of the crime and is a form of education.

There are two limitations to absolute freedom; within these two lines the progression may be infinite. These boundaries are set by the laws

of the universe of which we are a part, and by the rights of others. But there can be no righteous boundary set by the will of the parent. The moment a father or mother says "You must," he is overstepping his bounds. He may legitimately say what he pleases about his own line of conduct, so long as it does not infringe upon the child's right, and he may, in pursuance of this right, refuse to be moved by the child. For example, the mother may properly say, "My dear, if you make such a noise, I shall have to leave the room," which is quite a different thing from saying, "Stop that noise this instant, or you will have to leave the room." In this case, it is of course true that the child is infringing upon the rights of others by making such a noise as to be unpleasant; but the first method of dealing with his wrong-doing does not interfere with his freedom of action, and brings him to reason if anything will; the second rouses his latent combativeness—that monitor set to guard the freedom of his will, an automatic resenter of interference, as it were—and almost justifies him in wrong-doing by perpetrating a wrong against him. While children do not, of course, analyze in this fashion, their keen sensibilities are quick to feel which tone is right, and they act accordingly.

Any thwarting of the child without just cause is pure tyranny and ends in irritability and unreason. What a common sight it is to see a father or a mother, in a street-car with children, pulling down the little fellow who has climbed upon his knees to look out of the window! Does anybody know why? It is the child's duty to observe, to study his surroundings, and his imperative need is to be always on the lookout for new experiences. Why then, this perfectly unnecessary hardship? We shall all come, after a while, to look upon much of our repression and absurd disciplining of children with contempt for our own ignorance and fatuity. And how we shall blush for our habit of shutting off the child from a thousand natural avenues to genuine knowledge in order to push him along a little narrow path to our useless artificial stores!

"Mamma," says Bessie, "may I go to the corner to see that funeral?"

"Why do you want to see a funeral train? I'm sure there's nothing interesting about that! No, you cannot go!"

"But why, mamma?"

"Because I don't want you to. Don't ask me why. When I say no, that is enough."

Perhaps if Bessie teases she may be permitted to go. Some mothers have this habit of yielding after most decided refusals; and of course, if the decided refusal has been wrong, it ought to be given up. Whether this is the case in the present instance or not, the mother has acted foolishly. In the first place, her interest in a funeral train has no bearing upon the question. Bessie plainly has a curiosity about it which, considering that she is a child with a memory to fill and an

experience to build, she is entitled to satisfy. But the main point of the mother's offense is in her arbitrary dealing with Bessie's "why." We must allow children of intelligence some liberty to exercise it, and in this case Bessie made a reasonable request to which she cannot imagine a reasonable refusal. She would be a dolt not to wonder "why," and the strength of her position is proved by the evident inability of the mother to give a reason.

Who has not known of at least one case of a nervous, curious, mentally active child thwarted senselessly at every turn by parents whose sole idea of their duty consisted in authority? Such a little creature will be perched on a chair in a room full of delightful novelties and told to "sit still." Presently it is "William, don't stare so!" "William, don't fidget!" "William, don't go near that table!" "O no, he doesn't need to be amused; we teach him that he must not meddle with other people's things," the mother will declare with conscious parental rectitude. It happens often enough that William becomes pale, nervous, and sickly, devoured by a hungry mind and a tyrannously thwarted will.

Such mistakes grow out of the fact that many parents think discipline their sole duty, and that it consists wholly in prohibitions. "Don't," is their method in one word; when they use "do," it is as a sort of understudy for "don't." Don't do anything pleasant, do everything unpleasant. Don't, because I will not permit you; do, because I am able to compel you. And where, pray, is there room in this formula for the training which will fit the child for a life independent of parental tyranny? How shall he learn to find the right course by his own reason and to choose to walk in it by his own will?

Prohibitions are senseless. Let any parent who believes in them get somebody to forbid him to wink the left eye for a given—a very short—space of time. He will find the desire to make the prohibited motion so great that he cannot possibly control it. Then he will understand that prohibitions fill up the child's mind with thoughts of the movement, and constantly urge him to perform it. This is why William, who voluntarily sits still for long times to listen to music or to watch the clouds, finds it impossible to do so when his father commands it. A prohibition is a sort of suggestion which forces a child to do the prohibited act.

But even were the influence of prohibitions all in favor of obedience, they would be doubtful educational instruments. Spinoza said in his "Ethics," that anything which a man can avoid under the notion that it is bad he may also avoid under the notion that something else is good. And he who habitually acts under the negative notion is a slave, and he who acts habitually under the notion of good is a freeman.

There is a practical suggestion in this for parents: When ready to say "don't" to the children, think of the opposite action and say "do." Instead of saying "James don't stay after dinner-time, or you shall be punished," say, "James be sure to be at home at dinner-time; there will be a surprise for you." Severe parents will doubtless object to this method, on the ground that it bribes James to do what he should do from the sense of right alone. What heroic conduct is required of children! Who of us acts from the unqualified love of virtue? With all our experience to convince us that duty should be above thought of recompense, we require it, even if virtue must be its own reward. It is nonsense to expect children to have higher motives than are possible to adults. All that we can do is to form in them habits of dutiful conduct and trust them to react upon the character in a love of duty.

There is also the claim of happiness; James's holiday is darkened by the threat of punishment; it lies as an irritation at the bottom of his mind; it brings him home in time but not willingly, the very fact that

he must come or be punished making him long to remain,

so that his obedience is not entire. In the other case

he wants to come, the thought of the pleasure in store adds to his happiness and helps to keep

him good, and his obedience is complete; for

he not only comes in submission to your will, but in submission to his own. If he is to

be a self-governing individual, he must do things from his own wish, not from yours.

And why not the surprise? Some special dish that he loves, suggesting a special honor to him, as the little "saucer-pie," of his fa-

vorite kind with a big J cut in the paste, will be

enough if accompanied by a loving welcome. Jesus himself did not hesitate to commend his followers, and often painted to their imaginations the joys of Heaven.

We make a great mistake in training the will to submit itself to the personal authority of parents. The only thing to which the enlightened will should be taught to bend is law—the laws of nature, the laws of society, and the laws of God. Parents are only the interpreters of these laws, qualified by their experience to make them clear to the child and to protect him from transgression. If parents would but make this clear to children, how much anxiety to themselves they would save and how much suffering to the child!

Mary wants papa's knife. "No," says Mary's mother "Mamma doesn't want you to have it. Don't take it off the table." Mary takes



it, however, and cuts her finger. "There! Mamma told you not to touch it; if you had minded mamma, you would not have cut yourself." Did Mary cut her finger because she disobeyed, or because she handled the knife? She did not know her danger; opposed to the strong, definite wish to have the knife was only that same old vague obstacle, mother's will. It meets Mary when she wants to play outdoors in the rain, when she wants more chocolates, when she leans out of the upper windows, when she tears her dress, or strikes the baby. It is a long time before she sees behind the recurring prohibitions the dim forms of mighty laws. Would it not be possible to begin very early her instruction in these laws?

Mary is shown that the knife cuts the pencil; then the blade is pressed lightly against her finger, the pain explained, and just a few words in addition suffice to show her that the knife will cut and hurt her, and also that the mother knows more about the nature of things than she, and is to be trusted when she warns against them. It never seems to have occurred to Mother Nature that any of her children may find her laws beyond their power of comprehension; she simply begins with their first breath to force them to understand or suffer. To the human infant she has allowed the mediator and teacher, and it is well for the mother if she understands that her position is just that of mediator and teacher and not that of ruler. She cannot change a law in the slightest detail; if the knife-edge and Mary's finger come together, forty mothers cannot prevent the resulting cut. How much better for the child to yield herself to eternal laws through mother's advice and leading, than simply to obey mother's personal authority!

It is the knowledge of these laws, both natural and moral, which leads to true freedom of the will. By them man rules himself, masters his appetites and passions, governs his griefs and his joys, and selects the motives of conduct. The mother who interprets them to her son in his childhood, may find him outgrow her in maturity, but she will never lose her influence as the guide and teacher who, forgetting herself and the little vanities of parental power, makes clear to him the laws of life, and teaches him to govern himself by them.

We have one model of parental love ever before us, the wisest conceivable. We are all children of one Father, and the most foolish, immature, unmanageable children it would be easy to imagine. We delight in mischiefs and absurd rebellions. We don't understand the law, nor speak the language in which it is written. But does God force us to obey Him? It would be hard to point to one of His laws which man had not in his wild career of self-love and sin disobeyed, and may not still disobey. For centuries men thought of God as an avenging deity, who punished impious men that dared defy Him. Since Dante, men have

known that sin punished itself, and God sat unmoved, loving the man, and waiting for him. Laws there are to be obeyed, laws made in love and wisdom exactly to fit man's need. The laws may be broken, and then the man's need is not met, and he suffers, and, suffering, learns. Such is the simple, magnificent plan.

That is what we should do with our children; we should let them feel the play of these beneficent, wisest laws. We are not the lawmakers, even in our own households, and the authority we assume is usurped. God rules; and not even the mother may stand between Him and His child.

Hear Emerson on this point: "As it — the over-soul — is present in all persons, so it is in every period of life. It is adult already in the infant man. In my dealing with my child, my Latin and Greek, my accomplishments and my money, stead me nothing, but as much soul as I have avails. If I am wilful, he sets his will against mine, one for one, and leaves me, if I please, the degradation of beating him by my superiority of strength. But if I renounce my will and act for the soul, setting that up as umpire between us two, out of his young eyes looks the same soul; he reverses and loves with me."

In a different tone, from the solid earth of science, Tiedemann, the great child student, speaks. "Example," says he, "is the first great evolutionary teacher, and liberty is the second. Liberty is the greater, for she brings inclination to be her assistant."

Example and liberty! No force, no cajolery, no pleadings, no "tact" — too often but a deceitful name for deceit — but simple living before the child the life of obedience to understood laws, of self-control, of submission of the lesser self to the greater, and freedom for him to make the mistakes we have made and learn by them as we have learned. You would shield your child from paying such a price? Then let him from his cradle be free to handle the nettle of self-will. A few pricks will content. Hide the nettle from his view, forbid him to go near; he will think it some precious thing, and it will prick into his soul.

TRAINING THE WILL

HAVING disposed of the question of obedience, so far as we have freed it from the idea that it means submission to personal authority, we now find that a true training of the will means a much more difficult and complex thing than we had at first supposed. If we are to train the child to obey laws and not persons, we must give him a power of appreciation of laws, and a discrimination between the law and the

person who may happen to enunciate it, in both of which we are ourselves too often deficient.

Who is not familiar, for example, with the feeling that it is somehow justifiable to cheat a railway conductor out of a fare? The woman who pays full fare for her child the day he arrives at the age for which such fare should be paid, is an exception, yet all women will admit that, as a general rule, one ought not to take things without paying for them. While they admit the rule, however, the feeling that the car companies get more than their dues, anyway, and that, if they miss this fare, they will still have more than enough, blinds even very conscientious women to the fact that they are stealing. It is evident that a rightly-trained will needs to be seconded by an intelligence which sees through all such fallacies, and sees quickly enough for the will to act promptly and righteously.

The intellect never attains this degree of clearness unless there is back of it, stimulating its activity and informing all its powers, a will that loves righteousness. The thing we love to do we quickly see ways of doing; our minds are on the alert, and we seize every opportunity to gratify our longing. If our minds are set on dress, we become keen-sighted and know the fashions almost before the dressmakers; we haunt the bargain counters, and do marvels with a dollar; and our neighbors wonder how it is that we manage to dress so charmingly. The thing our wills love and desire, our brains show us how to obtain. When love for our child possesses us wholly, our minds become eager for every scrap of knowledge, and we suddenly find our former wisdom insufficient. Our minds go forth like birds into the wide heavens of wisdom and down to the solid earth of science, so that they may bring home to the children the food they need. No deeply loving woman can remain ignorant.

This, then, is what we mean by training the will: cultivating in the children a love for righteousness. Having this, genuinely, fervently, they will seek to bring righteous deeds into the world to gratify their love; they will think true thoughts in the effort to discover, every day, a deeper and truer righteousness.

Therefore, we try to make right-doing delightful, and exact of the child disagreeable duties only when we must, and even then we add to the disagreeable duty as many pleasant features as we can, including our own appreciation of the effort it has cost the child. After the love of right is deeply rooted in the character there is time enough to test it by hardships; to force hardships earlier is to nip in the bud this growing love, which, encouraged, will bear every beautiful and useful fruit.



For this reason, too, must we let the children see our own strivings. As they love us, so will they come to love that which they see us love. Even though we fail again and again in their sight, they will see beyond our failure to the thing we see, and are striving to reach. Some one who was wise in these matters, told me once an unfailing test of a teacher who had control of her pupils. "If," said she, "the teacher's voice is raised as her pupils become mischievous, then you may be sure that she cannot control them. If, on the contrary, her voice gets lower, you may be sure that she can."

Of course the truth at the bottom of this is that no one can control others who cannot first control herself, and, of course, also, the rule applies as much to mothers as to teachers. When a mother begins to shout at her children, as, in moments of extreme irritation, she has been known to do, that is the time for her to go away and leave them to their own devices, for they are quite as fit to take care of themselves as she is to take care of them. For if she plucks not the beam from her own eye, how can she see to pluck the mote from her child's? Loss of self-control in an adult who has dared to assume the responsibilities of parenthood is a beam compared with which loss of control in a child is a mote. If, then, the mother, together with her child, has fallen into passion, let her remove herself as she would any other temptation.

There are several advantages to such a plan. The mother, in solitude and quiet, has changed her environment and given herself time and opportunity to regain the lost control. She has put herself out of the way of dealing hastily and harshly with her child. Moreover, she has counteracted the evil example of temper that she has set him by the example of a strong and consistent effort at self-control. For the benefit of mothers who fail often in their children's sight, owing either to original infirmity of temper, or to ill health, or morbid nerves, or to financial or domestic worries, I want to say that I solemnly believe that that mother who lets her children see her grow, admits them into her confidence in her struggles to attain righteousness, is to the full as helpful as one who has attained and who seems to her despairing children to be far beyond their power of imitation. She is a million miles in advance of the self-satisfied mother, with a rigid system, who never makes any mistakes and whose word is law. There is an odium about this character that even her own children detest and shrink from.

All of which signifies, that because you recognize yourself to be a very imperfect being, you are not, therefore, to give up in despair the effort to be a good mother. Neither are you to allow your annoyances at your state of imperfection to make you irritable and morbid. And, on the other hand, you are not to attempt to cover up your sins of omission and commission from the eyes of your child,

thus adding hypocrisy to your other faults; but you are to get the good of your imperfection by acknowledging it, and calling upon your children to help you to overcome it. Thus will they be encouraged to enter upon the moral struggle.

This is the main point, after all—that our children shall begin, of their own free will, to attempt the struggle for righteousness. It is not half so important that all their acts be righteous (which might happen from lack of temptation, from desire of approval, or from love of peace and harmony, none of them very righteous motives), as it is that they shall seek the kingdom of God and its righteousness with all their hearts. All of these other daily little goodnesses will then be added unto them. The mother who draws them into this seeking by the magnetism of her own daily and hourly search need not fret if she herself has not yet reached the point of having all other things added unto her. By faith, courage, constant effort, honesty of acknowledgment and repentance, these are things by which any mother, however foolish and weak and overborne, can make sure of helping her child upward, perhaps—even probably—to a path higher than that on which she herself walks.

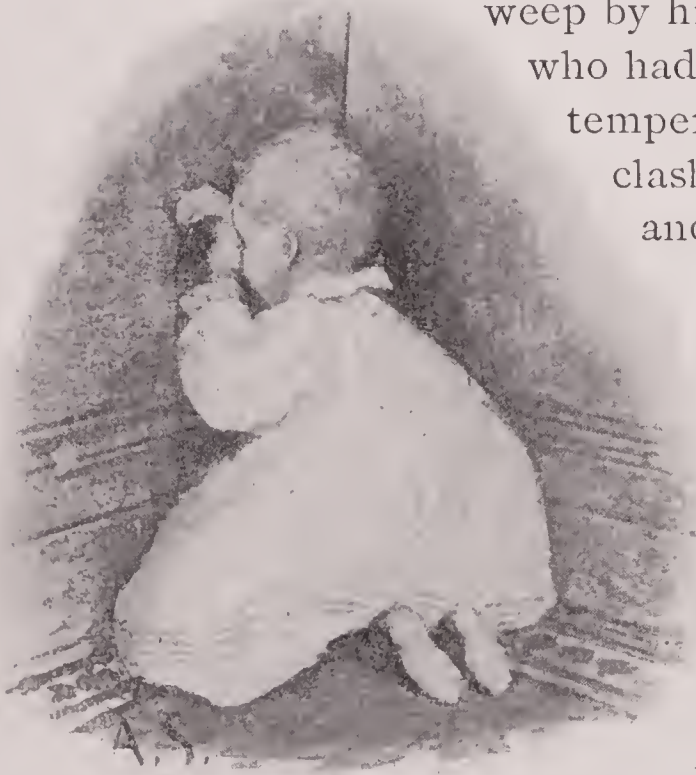
The first step in this direction must be to admit that to speak to a child in anger is wrong, no matter what the provocation. The great tap-root which feeds an ill temper in spite of every effort to kill it is self-justification, and as long as a mother—or father, either—can permit herself to justify an outburst of temper by saying, “Well, the child deserved it, anyhow!” she might quite as well give up the effort to overcome her temper.

Of course, the truth is that anger is wrong, no matter what the circumstance that aroused it. The wrong of any moral thing does not consist in outward circumstances of whatsoever nature, but in the inner attitude. “He who is angry with his brother shall be in danger of the judgment.” The ancient authorities used to say, “He who is angry without cause,” but the new version removes these words and leaves the sin of anger unchanged by circumstances. If, then, you have given way to anger, acknowledge your fault to your child, lest he be confused and believe anger to be righteous, because his mother yields to it.

Dante punishes the violent by immersing them in a sea of boiling blood; the sullen are covered over their heads with putrid mud, whence slow bubbles arise as they breathe. This is only the poet’s picture of what is the actual state of the angry man, not after death, but now, and as long as he is angry. We recognize the same truthful imagery when we say, “I was so angry that my blood boiled within me.” How can any one, while in this state of torment, discern justice or righteousness for himself? How, above all things, can he discern them for another?

There is one practical rule to be deduced from all this: When your voice begins to rise, when your muscles grow rigid and your lips thin, when you feel a hot flush creep over you; or, if you shut your jaws hard and feel very dignified and silent and think of yourself as the one righteous and abused person in the room, then leave that room, and leave the thoughts that you are cherishing and go not back again until you can feel peace and love return to you. What if, during your absence, pandemonium reigns and precious things are broken, and the children fight each other? When you take yourself away, you take away one disturbing element which cannot fail, by its presence, to make matters worse. Angry yourself, you cannot quell disturbance, except by wrong means. Leave the house, if necessary, and stay away until you have mastered yourself, or, better still, until you have submitted yourself to God and He has mastered you. If the children know why you have gone; if, on one or two occasions they see you come back in an hour or two, humbled and strengthened and sweetened, it will not be long before the mere fact of your withdrawal will work a moral revolution, and the strong imitative faculty of the children will cause them to strive also for self-control.

I have seen a baby who was yet creeping, under the inspiration of such an example, creep away from one who had aroused his anger and weep by himself in another room. And I know a woman who had herself a quick temper and was born of a quick-tempered mother who said that when the two tempers clashed, her mother used to lock herself in her room, and that the closed door, behind which she knew there was a noble struggle going on, had been one of the strongest influences of her life.



The rule is simple and easy to remember, though hard enough to obey. Never rebuke or chastise your child while feeling anger against him. If you feel anger, leave him at once, and do not attempt to set him right until you have first set yourself right. In nine times out of ten, when you return to him, he will already have turned about and have begun to do

righteously of his own free will. If he has not, at least you are in a fitter state to help him to a victory over himself.

In discussing the training of the reason, the observation, the imagination, and similar mental faculties, the importance of example was often insisted upon, because it was very plain that through the child's natural bent for imitation he was in constant danger of forgetting all the wise precepts of his parents to follow their unwise example. There was always the danger of misleading, confusing, and hampering the

intellectual faculties, which would be disastrous enough, but in no sense so serious an injury as mismanagement and wrong example can work in the development of the will.

The injunction "train up a child in the way he should go, and when he is old he will not depart from it," is too often taken to mean that the child shall be arbitrarily set down in the way, then hedged on one side by threats and punishments, and on the other by bribes and indulgences, and forcibly hauled along by the parental will. Is it a wonder that, as too often happens, the removal of this compelling force by any of the chances of human life, seems to the child to set him free to break out of this way as soon as possible? The trouble is not with the injunction, but with our interpretation of it; we do not give proper weight to the significant ideas conveyed by "train." In the light of old failures and new methods we see that we must train the child to keep the way himself, to walk in it without hedge to guard, or compulsion to hold him, because he knows that it is the right way, and whither it leads.

The parallel may go even a little further; the old-fashioned parent might find it possible to walk in the forbidden way himself, occasionally stopping to shout over the hedge, "Keep in the path! that's the way for you." But he who understands the duties of parenthood will see that he must set his own feet in the straight and narrow path, going ahead to prove each step which he encourages his children to take after him.

The development of the will begins in its control of muscles, sense, and bodily activities. Scientists do not fix the exact period when reflex and unconscious action is supplanted by voluntary action. The process of merging the one into the other may be long or short, which does not signify in training. How interesting it would be to see clearly the awakening of self-consciousness in the mind of the child, to follow the gossamer links by which he advances from helpless, insensate, irresponsible infancy, with its "dim dreaming life," to the knowledge of himself as a being who can do! And even more wonderful must be that moment when he has advanced from the knowledge of power over his own members to the consciousness of kingship over thoughts! How quickly this sense of mastery grows! The child who in one spring was but a mass of helpless mortality, half blind, half deaf, with only vague unconscious motions and no intellect which could be discerned, is by the next an active, thinking, self-mastering, willing individual! All sensible management of babies will meet and properly train the beginnings of will in them. Regularity of feeding and tendance, calm and consistent conduct toward them, will help to prevent habits of fretfulness and violent temper. Infancy should be a season of calm happiness, encouraging only good and pleasant tendencies.

The first serious problems of will-training show themselves when the child advances from the consciousness of power over himself to realization of his power to control the actions of others. This period is hastened or retarded by differences in individuals; caused by temperament, as well as by the influence of surroundings, and no training can succeed which does not comprehend and provide for them.

What a laughable thing it is when first this tiny creature, so new to humanity, learns to impose his will upon others! His feeble tyranny soon grows strong, however, and subservient parents learn to lament rather than to laugh.

The question arises whether this tyranny should be entirely suppressed, or whether it should be looked upon as necessary to the development of the will. If allowed to grow it may make a spoiled and wilful child, yet if too completely crushed it may leave us a weak-willed, vacillating, dependent one. It is necessary to happiness and usefulness that each individual should have a certain kind of mastery over others. By this, alone, can any of us share his gifts and his beliefs with his fellows, or exert an influence upon them. The power is in some way related to individuality; all strongly original characters impress and affect others, while conventional and ineffective characters make no impression. But one must study this question carefully, for it will require wisdom to decide when the child may "have his way" without injury to himself. One might make a broad general law like this: when he exerts his will to move others to supply him with food, warmth, or legitimate amusement, or in the pursuit of knowledge, he should be obeyed; when it is for harmful indulgence, he should be restricted. By establishing the fact of a choice in yielding to him you may, when the time comes to teach him that choice "is the essence of obedience," find yourself able to do so more logically than you otherwise could.

When we have clearly settled that the whole object of training the will is to lead the child to love righteousness, and not to perform or leave unperformed a set series of acts, we shall find ourselves in less danger of exacting that moral precocity against which Herbert Spencer so strongly warns us. We shall not think our children bad if they are late to meals, or tear their clothes, or interrupt us when we are speaking, or are noisy and dirty. We will ask ourselves how they are progressing in their general attitude toward these things. Are they truly sorry when their unpunctuality causes discomfort to others? Do they make an increasing effort to overcome it? If we see ever so little effort we shall be content, and let the child alone, beyond a gentle reminder of the fact that we see he is trying, and that we shall be much more comfortable when he succeeds. We shall cease to measure our children by the way they appear to the neighbors, and try to see them as they appear to God.

In a previous chapter — indeed, in almost all previous chapters — the danger of forcing the child to a mental precocity has been insisted upon. It is a truth that is being recognized everywhere that adult weakness of intellect follows hard upon juvenile precocity. But, as Spencer says, “there remains to be recognized the truth that there is a moral precocity which is also detrimental. Our higher moral faculties, like our higher intellectual ones, are comparatively complex. By consequence, they are both comparatively late in their evolution. And with the one, as with the other, a very early activity produced by stimulation will be at the expense of the future character. Hence the not uncommon fact that those who during childhood were instanced as models of juvenile goodness, by and by undergo some disastrous and seemingly inexplicable change, and end by being not above but below par; while relatively exemplary men are often the issue of a childhood not so promising.

“Be content, therefore,” he continues, “with moderate measures and moderate results. Constantly bear in mind the fact that a higher morality, like a higher intelligence, must be reached by a slow growth; and you will then have more patience with those imperfections of nature which your child hourly displays. You will be less prone to that constant scolding, and threatening, and forbidding, by which many parents induce a chronic domestic irritation, in the foolish hope that they will thus make their children what they should be.”

In choosing which of the child's many shortcomings to concentrate upon, a wise rule of Jean Paul Richter's is the greatest help. For, if we would not force our children to an unhealthful — and indeed, an immoral — degree of conformity with our ideals of conduct at too early an age, we must perforce content ourselves with letting many faults go by us until the time comes to deal with them. Some one has said that it requires as much wisdom in a teacher to know when to be blind and deaf as to know when to be on the alert, and the same rule certainly applies to mothers. To know what things to notice, therefore, apply Richter's rule. “Since,” he says, “education and instruction require so many words, spare using them against fading faults, and direct them against growing ones.”

He has little use for the talker — he who talked so uncommonly well himself, and to such good purpose. “Some teachers,” he says, — and he might have added, “almost all mothers,” — “in order to be always talking, and rather to resemble ringing silver than dead-sounding gold, preach as often against faults and in favor of virtues which come with years” (that is, that are incidental to certain periods of growth), “as against faults and for virtues which increase with age.”

To make this distinction requires a little thinking, but it is well worth the effort. You can endure your boy's awkwardness better, when

you know it is but a passing symptom of bodily changes, than when you assume that you must teach him to "pick up his feet" and not fall all over himself to-day for fear he may otherwise continue to shuffle and fall when he is a man. In the light of this rule, instant and unquestioning obedience is seen to be a very doubtful good—for of what value is it to the man, unless he be a soldier? The employer wants a clerk who will use some judgment about his work, not one who will merely do as he is told, and who will have to be told what he is to do.

The question of manners regarded in this light, becomes much simplified. Consider for a moment the hundreds, nay, the thousands of times you reprove your child for not saying "If you please," and "Thank you." Perhaps the child turns obstinate, in accordance with the suggestion in the mother's tone that he may be expected to rebel; and is then punished for refusing to speak the required words. An alienation is at once set up between parent and child, and even though, conquered, he finally goes through the prescribed form, its meaning has totally fled, and he is far from feeling as if he desired that which he asked for only provided you please to let him have it, and equally far from feeling any gratitude when he finally gets it. He feels, with justice, that he has earned it, and that the reverse of thanks is due you for making him earn it in so disagreeable a fashion. Thus you have, after all, succeeded only in making him lie; for to say "If you please" and "Thank you" without meaning it, is to lie.

But suppose that in regard to this matter you apply Richter's rule; you will at once perceive that the child, entirely left alone, will inevitably learn to say those agreeable little phrases, from the power of imitation. He lives in a world where everybody uses those terms, and he would have to make a distinct and unchildlike effort, to avoid falling into the same habit. Put your force into the effort to help him to feel politely—or better yet, to feel kindly, for all politeness is only an expression of kindly feeling. This feeling will grow with his years, and the faults in the way of expression of it will diminish with his years.



Carelessness in regard to clothes, too, is a question about which no mother need worry. As the boy and girl approach adolescence they will take care of their clothes without much urging, whatever the habits of unconscious childhood may have been. As one mother described it,—
 "One day my boy was a barefooted hobbledohoy, disgracing me by eating huge slices of bread and butter and sugar on the street, and chronically without a handkerchief to wipe away the traces of the feast; the next day he was late to breakfast because he

took so much time in tying his necktie, and he demanded hats and clothes of the most fashionable make." When efficient Mother Nature is going to take care of that difficulty so soon, why fret your inefficient self? Put good gingham dresses, with stout bloomers underneath them, on the girls, and sweaters and corduroys on the boys, and turn them loose. Let them have a few good clothes for special occasions, just to keep the ideal alive, and help them to take care of these.

And so with a hundred other things, especially with the hundred and one absurd and annoying things that children do on the spur of the moment, and that are sure, in the nature of the case, not to become habitual. Pass them over lightly. When you feel that some one has been really annoyed, require restitution, as the only punishment. Don't waste your immortal energies by exclaiming, "James, don't you *ever* bring frogs into the dining-room again! If you do, I shall punish you," for it is extremely unlikely that he would ever think of doing it again, and you have alienated yourself and destroyed a lot of nerve cells for nothing.

Some women have a habit of making rules to cover all such sporadic cases of misplaced activity. They are like legislatures in perpetual session. "James, if you don't remember to put a clean handkerchief in your pocket before going to school, you cannot go out to play in the afternoon of that day." "Mary, if you turn somersaults on going to bed, you will go to bed right after supper the next night," and so on, and so on, until the multiplicity of rules shuts out from the child any perception whatever of law. His world becomes a world ruled not by a just law-giver, whose laws are all as loving as they are wise, but a world ruled by the caprices of mother—a world in which anything may be permitted provided it can be kept from mother's knowledge.

When this has once happened, then is the mother no longer the child's helper, but his tempter; for she adds to his original temptation to do something wrong the further temptation to conceal it. Lying and cowardice and hypocrisy are faults that she is teaching him with all her might and main.

The only way in which a woman can maintain a genuine influence over her children is by retaining their confidence, and she cannot retain their confidence if it is her habit to object to almost everything they tell her. Make it a rule with yourself, then, never to moralize over a boy's confidence, if you can help it, and never to refuse your permission to a proposed plan, if you can help it. Let your moralizing be so rare that it is immensely effective, and not simply the sort of thing a boy might expect from a woman, as he scornfully tells himself. Take the confidences a bit lightly, and try to see things from the boy's point of view. Nine times out of ten, he is not acting from the deeps of his nature, but from surface impulses, and you could not make a greater mistake than to take

him too seriously. He would soon arrive at the point of being sure you did not understand him, and that would be as fatal to real confidence between you as would lack of sympathy. Take Mary in the same way; and while you avoid deepening any tendencies toward sentimentality which she may exhibit, do not let her find you cold or unappreciative of the mock feelings which nevertheless have some basis in reality. Let her extravagances of expression go unchecked. If she insists upon it that she "just *hates* Sarah Brown, and will never speak to her again the longest day she lives," let the words pass, and address yourself to the real root of the difficulty. As her feelings calm, her language will calm, and then you may, perhaps, when you are very sure the time is at hand, gently contrast what she has said with what she really feels.

Richter's rule is also a help in this matter of confidence between yourself and your children. The habit of reposing confidence in you, of coming to you with all the little troubles, will grow with the child's growth, until, in the dangerous later years, it will be a real armor against all manner of evil. It is important that you should establish this habit, even at some expense of your present conduct in detail. Suppose you do not always advise wisely—suppose you fail in improving an opportunity—shall you rack your soul? No! The child has come to you, and you have done the best you could at the time; he will come again, and you will do better. The habit of conferring together is the thing that will grow; your inadvertent mistakes will drop off like broken twigs from a vigorous tree.

It is important, not only that the child's feeling toward you should be right, but that he should understand, as early as possible, the principle upon which you act. When he knows this, especially if he can be brought to admit its justice, he will act with you and presently will act of himself without you. That is, of course, just what you are trying to effect: you are trying to make of your child a self-active, moral being, who will choose righteously, think righteously, and act righteously, without depending for his motive upon any one whomsoever. Fichte enunciated the true doctrine of rights once and forever, when he said, "Restrict your freedom through the freedom of all other persons with whom you come in contact." "Each man is," he says, "a free being in a world of other free beings." His freedom, then, is perfect; but so must be the freedom of all the other free beings—they must "divide the world amongst them." This is, of course, a re-statement in philosophic terms of the fundamental Christian commandment, "Thou shalt love thy neighbor as thyself," but it has this advantage, that being an appeal to the common sense, and not to the higher spiritual nature, as the Christian command is, it can be brought up to decide the most trivial matters, whereas a similar usage of the Golden Rule would be

likely to lead to irreverence. The child may early be taught, on some beautiful Sunday morning, perhaps, when his heart, as well as the world outside, is full of sunshine, that this little everyday rule, by which he judges his conduct, is part of the great commandment by which the world is being gradually transformed into the Kingdom of Heaven.

The sacred name of love, however, must not be taken in vain, and taken in vain it is when it is used to an angry child. If, when he is in the very midst of endeavoring to override his little brother, and by hook or by crook, to get his blocks away from him, for his own use, you remind him that he ought to love his neighbor as himself, he will promptly reply that it isn't his neighbor, but his brother, whom he, at that moment, not only doesn't love, but hates; and he will otherwise show that the pearl of the great commandment has been cast to the dogs of his worst feelings. Fichte's good solid maxim can't be hurt by any amount of trampling, nor can your inmost feelings be rent by having it cast back upon you with opprobrium.

"John, what can you do?" his mother used to ask of a sturdy, strong-willed little chap of three.

"Anyising I like!" he would reply, tossing his little red head, while sparks of blue fire seemed to flash from his eyes.

"Except what?" his mother would suggest.

"Bozzer ozzer people," he would reply, with an indescribable pleading, and yet mischievous, look, which seemed to say, "of course, I know I can't bother you if you won't let me — but you will let me, won't you?" And this look often prevailed.

Not to his detriment, however. It is one thing to grant as a recognized privilege, and another to grant as a right. The child who demands indulgence as a right, must be denied, but he who admits it to be a privilege, granted by love, may be safely indulged. In the first case, he has lost what Dante called the "good of the intellect"; and it must be restored to him at all hazards, even at the cost of denying him little privileges perfectly harmless in themselves, until he is brought to admit that he cannot claim them as rights. In the second case, he knows as well as his mother that the right to sing a kindergarten song at the family dinner-table, for example, is a conceded right, and that he cannot take it as his habitual right, and demand, with masterful roars of indignation, that the family shall always listen, because it did so once. To sing when they do not wish to hear him is to bother other people, and he can do that only when the other people freely consent to be bothered.

But if this maxim is once admitted as the familiar maxim, the other members of the family must abide by it, too. If the child is to respect the rights of others, his own small rights must be respected. No one,

not even for example the young uncle, or the humorous father, has any right to tease him; but that is a serious question, it shall be treated of more fully hereafter. No one has a right to compel him to

kiss a visitor, or even to shake hands, though he may

be requested to do so; and the ground for his

mother's desire — the ground that her friends

ought to be her little boy's friends, as his are

her's — should be explained to him. No one

has a right to betray his secrets, or tell

stories about him to which he objects, no

matter how entertaining they may be. No

one has a right to take him up from the

floor and bang him into his chair, with

violence, when he shows reluctance about

leaving his play in time for dinner. In

short, no one has any right at all to force

him, except under those extreme emer-

gencies, as of illness or fire, during the continuance of which, martial law is permissible.

"But," I think I hear some one object. "If the child is not habituated to instant obedience, how will you secure it from him at these critical moments?"

I put it to you candidly, my dear sister; if your husband habitually shouted at you and ordered you around, would you be as likely to notice his warning shout when a runaway horse approached you, as you would if the very unusualness of it caught and held your attention? The child who is always nagged and made to move around at the will of others, gets to be a sluggish and listless child, with no power of initiative, and almost as little power of prompt and reasonable action in an emergency. To be quick and accurate in movement requires the habit, not of obeying another, but of acting promptly in obedience to your own volition.

If a child who has the habit of being reasonable and self-controlled is ill, he will do what is required of him and give half the trouble that a child will give whose suppressed volitional powers are disturbed by illness — so disturbed that sometimes it is an actual impossibility for him to do what is commanded. I have seen a child forced, under these circumstances, to swallow food against his will, promptly vomit it up again; nor could he be made to retain it on his stomach, though other things, no more innocent, stayed down without difficulty. In another and opposite case, a boy of ten voluntarily submitted himself to a terrible operation, because he was convinced that it would be best for him. His parents put the case to him and left him to make the decision, and



he did so with a serene calmness and lack of effort only possible to a child with an unalienated will.

In helping a child to victories over himself, wise and loving speech has its proper place — indignant speech, also, so long as it is not threatening and mandatory. A child may be convinced of the ugliness of cowardice, or meanness, through your outspoken scorn and disgust, when of himself it would seem to him a very venial offense. You should share with him your feelings in the matter, that you may thereby set an example of the feelings he ought to have, and doubtless soon will have. But make sure that your scorn is directed against the deed, not against the doer of the deed, who in truth, has been unable, as far as his consciousness was concerned, to compass the deed in its true hideousness, and therefore, as to his inmost self — his conscious self — is not the doer of the deed.

Richter says, "What is to be followed as a rule of prudence, yea of justice, toward grown-up people, should be much more observed toward children, namely, that one should never judgmentally declare, for instance, 'You are a liar,' or even, 'You are a bad boy,' instead of saying, 'You have told an untruth,' or 'You have done wrong.' For since the power to command yourself implies at the same time the power of obeying, man feels a minute after his fault as free as Socrates. And the branding mark of his *nature*, not of the *deed*, must seem to him a blame-worthy punishment. To this must be added that every individual's wrong actions, owing to his inalienable sense of a moral aim and hope, seem to him only short, usurped interregnums of the devil, or comets in the uniform solar system. The child, consequently, under such a moral annihilation, feels the wrong-doing of others more than his own; and this all the more because, in him, want of reflection and the general warmth of his feelings, represent the injustice of others in a more ugly light than his own."

The speech which explains to him his wrong is of even more value than the indignant speech which repudiates any kinship with the wrong, and this speech should be especially directed toward making him see himself why it is wrong. Starting from the established ground that he can do anything he likes, so long as he does not interfere with the rights of other people, lead him to see wherein his act has been an infringement of the rights of others. Thus will each talk strengthen all the rest, until he will voluntarily apply that test to his own conduct.

Incredible as many parents find it, children often do not know that they have done wrong, when yet it seems obvious to the adult mind that the veriest baby couldn't escape the conviction. The obligation to truthfulness, for example, as will be shown in another chapter, is of

so complex a nature that it is impossible for the very young child to see it. At such moments—and they arrive at all sorts of unexpected and inconvenient junctures—the habit of reasoning things out, and of finding a rule for them with which he is already familiar, is of the greatest help to the child.

The relation of the intellect to the will is well indicated in Froebel's definition: "Will is the mental activity, ever consciously proceeding from a definite point in a definite direction toward a definite object, in harmony with a man's nature as a whole." The unconscious education of a child forms the bent of his nature as a whole, but, as his power to reason grows, his mental activity must be definitely directed by his reason. It is not enough that he should love righteousness; he must be able to know righteousness. Indeed the very word itself means "right-wiseness," *i. e.*, "right-knowingness."

"In order, therefore," Froebel sums up, "to impart true, genuine firmness to the natural will-activity of the boy, all the activities of the boy, his entire will, should proceed from and have reference to the development, cultivation, and representation of the internal. Instruction in example and in words, which later on become precept and example, furnishes the means for this. Neither example alone, nor words will do: Not example alone, for it is particular and special, and the word is needed to give to particular individual examples universal applicability; not words alone, for example is needed to interpret and explain the word, which is general, spiritual, and of many meanings.

"But instruction and example alone and in themselves are not sufficient; they must meet a good, pure heart, and this is the outcome of proper educational influences in childhood."

PUNISHMENT

THE question of punishment has been so ably and exhaustively treated by Herbert Spencer in his treatise upon Education that it seems superfluous for any one to attempt to speak upon the same subject. But there are people who do not read Spencer, and there are those who do read him who like to hear his truths told over again in the familiar voice of one mother advising with another. The central thought of Spencer's chapter on punishment is not original with him; it had already been suggested by most of the great writers upon education; but Spencer has exploited it with his usual clearness and power of convincing the unwilling. The idea is that the punishment of a given fault should be as nearly as possible the natural outgrowth of that fault itself, not the result of the indignation or interference of any outside person. He argues that

nature invariably visits upon us the unavoidable consequences of our deeds, that each act has its inevitable reaction, and these penalties are "proportionate to the degree in which the organic laws have been transgressed." And he considers that nature has thus pointed out to us in the simplest way the theory and practice of moral discipline.

He also shows us that Nature's punishments are constant, direct, unhesitating, and not to be escaped; there are "no threats, but a silent, rigorous performance;" and he thinks it the duty of parents likewise to "see that children habitually experience the true consequences of their misdeeds, the natural reaction; neither warding them off nor intensifying them, nor putting artificial consequences in the place of them." This theory seems most reasonable and simple enough in the application. However, it will, perhaps, be more justly and successfully applied if we go a little further in the investigation of the whole subject of punishment before putting it to the test of actual practice. For it is easy to see that one might be overzealous in adopting too hastily and too uncompromisingly even the doctrines of a great philosopher.

The Mikado got hold of one aspect of this idea when he sang, in Gilbert and Sullivan's opera: —

"My object all sublime,
I shall achieve in time,
To make the punishment fit the crime,
The punishment fit the crime."

To be sure, he did not see the philosophical importance of it, but he did see its possibilities as an intellectual occupation. Certainly, no one need find time hanging heavy on his hands who starts out to find the natural consequences of each wrong or uncomfortable act of a mischievous child, and to cause those consequences to take place within a satisfactorily brief period. It is an occupation beside which whist, even progressive, and chess, the most scientific, become mere child's play, and as such it ought to claim some of the attention of *pater-familias*, who too often regards domestic discipline as beneath his dignity. Here is an occupation at once absorbing, unusual, improving to the mind and the moral sense, and fraught with the most immediate consequence to the happiness and well-being of the entire household.

Seriously, however difficult this art may be to practise, it is the only art of domestic management worth practising. No one has a right to attempt to govern children at all who is not willing to try to do it in the best possible manner. Otherwise, a child would be better off left to the unaided operations of beneficent Mother Nature.

The average woman thinks something like this: "It is wrong to scold, except when I am very much wrought up, and then it does me

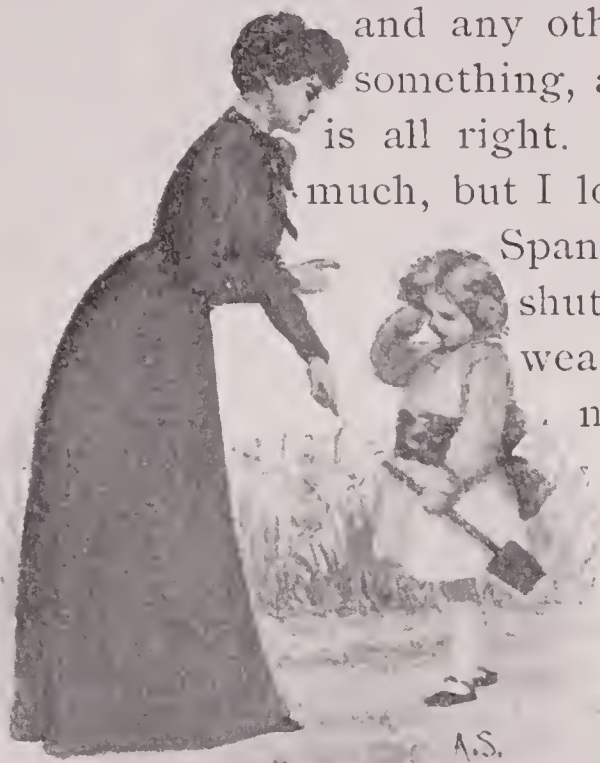
a lot of good, and teaches the child that I am not to be trifled with. It is good for the child to obey me, his father, grandmother and grandfather, his aunts and uncles, his older brothers and sisters, his nurse, and any other grown person who may happen to want him to do something, and any means I may take to secure that obedience is all right. Of course, it would not be right to hurt him too much, but I love him so that I am not likely to do that anyhow.

Spanking, scolding, deprivation of longed-for joys and shutting up in closets and lonely rooms are my legitimate weapons. I must be careful not to spoil him, or let my natural affection and desire for his happiness get the better of me." If this is not the conscious doctrine of the average woman, it is certainly her practice.

Perhaps no more harmful impression has ever got abroad than that it is better to punish a child in almost any fashion rather than to let a fault go unpunished. It is this which makes whipping the last resort of enlightened mothers who do not theoretically

believe in it. "I didn't know what on earth to do, so I whipped him," one hears over and over again. Why not simply leave him alone until you do know what to do? There is one thing certain, whipping is not the thing to do, for it is the natural consequence of no act on earth, and whatever may be the parent's intention, it feels to the child like the expression of personal resentment.

All righteousness is of the will, or it is not righteousness at all. If the child does not will to do right, but merely conforms to what seems to him an unpleasant requirement, because if he does not, certain disagreeable consequences will follow, he is sure, sometime or other, to try the opposite course when he thinks the coast is clear and the consequences may be avoided. It may be urged that fear of natural consequences is just as much fear as fear of maternal wrath, and this is true. But maternal wrath is not an unvarying quantity, even with the sternest parent, while natural consequences never change. Moreover, the mother is not always present, while nature is. But the chief difference is in this, that the child who suffers from the natural consequences of his own act is enlightened thereby; he comes to see why a given act is wrong, and he refrains, by and by, because he has discovered that the prohibition laid upon him is a wise and loving one, looking, not to the advantage of some person who will thrive upon his subjection, but to his own advantage. The "good of the intellect," without which, as Dante taught, all men are now and always in the Inferno, is the perception that the good of oneself is so bound up in the good of others that the two goods are actually and literally one. Such perception will surely come to the



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child who never knows an arbitrary or illogical punishment. Every irrational punishment tends to dim in him this insight, without which there is no such thing as moral responsibility or true virtue.

We should remember also that nature does not apply this discipline to children alone; she as inevitably visits pain for the burned fingers, or bruised heads, or cut flesh of the adult as for the same sins of the child. It is true that some moral laws have inevitable reactions which take place with sufficient promptitude to be recognized by the child as consequences of his act; but not all of them, so that parents are forced to think out a set of prompt penalties as nearly related as possible to the wrong acts which they are to follow.

And it is just here that the danger of the natural theory of punishment lies. It is too difficult for parents of ordinary judgment and experience to choose inevitable consequences that are invariably just, because they leave out of consideration the important question of motives. Now Nature does not care whether a child sticks his finger into the fire from naughtiness, curiosity, or the purest self-sacrifice. In any event, she punishes him. She does not discriminate between the tramp who falls into the river in a drunken fit, and the hero who springs in to save a life: she drowns them without partiality. But this procedure in the moral training of children would outrage justice and destroy all desire upon their part to do right. It is their right to have their acts judged by motives, which are the true measures of good or bad in conduct. A man may take the life of another, but the courts do not hold him guilty of murder until, upon investigation, it is found that he had murderous motives; there are circumstances which make it morally possible for one person to appropriate the property of another without committing theft.

It is much more difficult to get at the true motives of children; first, because they may not have the language in which to express themselves, or they may not themselves be able to discriminate between right and wrong impulses. When one reflects how much is shut up within the heart of a child, how much he feels dumbly, and how often he is misread by grown people and has to suffer for their mistakes, the task of formulating punishments for a child grows difficult. If he brings with him into life a host of inherited tendencies to evil, the fault is certainly not his own, and it would be manifest injustice were we to choose harsh measures for their cure; also, since experience proves it possible to eradicate them, or transform them by training, we ourselves are solely to blame if they remain to injure character.

Punishments as applied to the moral nature, cannot then be entirely based upon the outward acts, but must also depend upon the motives which lie behind them; they cannot consist merely of the natural consequences which are bound to follow the act, whether it was committed from good

or from evil intentions. In seeking the punishments which are to be fixed by the motives, we must make allowance for the individual temperament, previous training, example, and surroundings generally, for it is plain that one child, for any of these reasons, may be much less capable of choosing the right course, than others; so there must be innumerable variations in the amount of evil in the motives, and careful distinctions between those acts which arise from the active wickedness and those which grow out of carelessness and a vacillating will.

When we find that we must face all these difficulties in applying it, the "natural method" of punishment does not seem so simple, and we should doubtless find all systems which set out to develop the moral nature through punishments equally difficult and dangerous.

To illustrate the complexity of the problem, let us suppose that James in a fit of anger strikes his little sister. Mother hurries to the scene and spansks James; a general confusion ensues; both children cry vigorously; and the mother alternately scolds and soothes. "James, you are a bad boy and mamma will always spank you if you strike Susie. There, there! darling, don't cry any more, mother will kiss the poor little cheek, and she won't love James if he treats his sister so badly, and Susie can't love him either"—and so on.

Let us analyze this common occurrence and see what it may teach. Of course there are no circumstances which justify James in striking his sister, but it is not likely that the blow was entirely without provocation; he was probably angry and acted upon a strong and sudden impulse. The direct natural consequence of the blow was Susie's pain and mother's anger and threat of spanking. This application of the theory of punishment through natural consequences might prevent James from striking his sister another time when the mother was present. If, when he did so in her absence and she came to hear of it, she should grow angry and punish him as before, he would learn that the consequence was sure to follow the act, and from fear of it might cease to strike Susie at all.



But this treatment does not touch the real evil in the deed, which lies in the uncontrolled temper and the impulse to make another suffer. And the mother, being practically guilty of the same thing, fosters this evil. Her own passion at the conduct of James justifies James's anger with Susie, and her impulse to express the feeling in a blow, authorizes the little boy to express his in the same way. Simply

to repeat a child's misconduct on a larger scale may punish but can hardly cure him. If it were possible to inflict a corresponding physical pain on James while the mother herself was entirely free from anger or the desire for retaliation, might be a just punishment; but there is seldom a mother who can do it with her mind entirely full of love and kindness. It is clear, therefore, that physical pain is not the remedy for such a case.

In deciding the proper course in any one family, the general management, and the atmosphere in which the children live, must be considered. If the mother of James and Susie treats them with sympathy, tries to understand their conduct from their own point of view, and to govern them with a justice which they can recognize, she can readily impress James with the wrong in his thought and actions, and will be able to help him to overcome it. In the first place, she will never allow childish disputes to advance so far as blows if she can help it; at the first note of unkindness she will interpose to distract the children's attention and to put them first into a happier, then into a more loving, frame of mind. Mothers do not put enough faith in the old saying, "An ounce of prevention is worth a pound of cure," as applied to childish training.

A bad impulse translated into action starts at once to become a habit which is hard to cure; but while still only an impulse, it is easy to prevent its development. If, as must sometimes happen, the quarrel goes on to blows, it is the mother's duty to suppress all appearance of anger. She will probably take Susie in her arms to soothe and comfort her. If she can do this without speaking, her conduct will impress James, who possibly already regrets his hasty action. If the mother puts her disapproval into words, he begins to defend himself and his remorse passes. She must not, however, exaggerate the physical injury, for Susie's sake, who will be too prone to make much of it; but should, having soothed her through the first sharp pang of it, immediately divert her attention with happier thoughts; for instance, she may propose a walk. Nothing is said to James until the last moment, then perhaps Susie, in the happiness of anticipation, will ask him to go too. If he shows sullenness, his cure is not complete, though it may be begun. Do not urge him to go; but you might say casually, as you leave him, "You have not finished the doll's sled, have you dear?" James may repent of his naughtiness long before your return, and may be glad to show his better feelings in doing something for Susie; and you have supplied him with something to do. If he does not, you have still to bring this about; for every act of unkindness, such as the blow which denied James's



love for Susie, must be wiped out by some self-sacrifice, some service, which affirms it. The little episode will probably have its lesson for Susie, too, when you understand it thoroughly, and you should utilize it to make her more patient and loving toward her brother.

We have found no place in all these consequences for punishment; when you follow the child, even the naughty child, humbly and lovingly to the springs of action and set yourself to help him in the same spirit, punishment seems unnecessary and even dangerous. There are other cases where penalties are useful, not exactly as retribution, but as just such natural consequences as Herbert Spencer recommends. He gives an example of a familiar instance, that of the children who "make a litter," the natural consequence of which is the labor necessary to restore order. This should be done by the children themselves, and done each time, not only as a natural but as an inevitable consequence. It is the fitfulness with which most rules of this kind are observed which makes them so hard to impress upon children. Should Susie not get ready in time to go shopping with mamma, she should stay at home. If James loses baby's ball he must buy a new one with his own pocket money.

In case of injuries wrought by the carelessness of the children, which are entirely beyond their power to remedy, they should at least be allowed to make many efforts to repair the damage and to discover for themselves how serious the mischief is. This discipline is natural and reasonable, and is exactly the same as that which nature and society will continue to subject the child to after he reaches maturity. But it should be carried on with this thought always active as its motive, never as a sort of punishment, or retaliation. And having once embarked on this course, parents should keep to it consistently. No child is benefited by being made to assume the consequences of his own conduct upon one occasion, and being allowed to escape them on another.

Some parents indulge in a sentimental devotedness to their children by vicariously assuming the consequences of their conduct. The mother will miss an engagement down town in order to help Susie, who did not begin to dress in time; the father will make an apology and restitution for the windowpane James has broken; or the mother will write an **excuse** for the tardiness which might have been prevented. This conduct leads to an ample harvest of trouble for both parents and children later on, because the children will not have learned by their own experience the inevitable consequences of actions, and will not form the prudent habit of avoiding those which "cost more than they come to." They will have grown to expect, too, that there will be always some one else "to pay the piper." Father, who replaced the lost knife so readily, and paid for the broken window, and who bought new clothes as soon

as the others were torn or soiled, finds that Charles relies upon him to pay unreasonable debts, and to get him out of "scrapes." And mother, who supplied handkerchiefs and ribbons from her own drawers when Grace's stock was depleted through carelessness, who mended the abused frocks and always "managed somehow" to set things right without trouble to Grace, finds herself, like the father, a combination of servant and vicarious sufferer; while both their spoiled children are full of rebellion at the fate which now begins to compel them to suffer consequences in their own persons.

The course recommended by Mr. Spencer must also aid greatly in the development of the judgment and the reasoning faculties. From it, children learn the inexorable relations of cause and effect, and form the habit of ruling their conduct by these laws. It will always be a comparatively simpler and easier matter to teach punctuality, industry, accuracy, and self-restraint to those who have already learned to look from the cause to the effect, from the act to the certain consequences, and so to weigh impulses and to master them. There could be no more practical course of training than this if consistently applied. It would also have the effect of putting the relations of parents and children on a reasonable and reliable footing. There would be no risk of unjust punishments, arising in gusts of passion and resulting in misunderstanding and hardness of heart. The child could not feel himself helpless in the hands of an incomprehensible being whose injustice never leaves him free to believe utterly in her love, and whose devotion, even though it be fitful, never quite permits him to believe wholly in her heartlessness.

He would find, instead, that he and his parents share the same life, amenable to the same laws. They take up the consequences of their action as he does, and each learns by experience to govern himself by these natural checks. No child expects that his mother can prevent him from being burned when he puts his hand into the fire; therefore he soon learns not to do so. If she will not interfere to save him from the consequences of other mistaken actions, he will learn to avoid them too, and he will see in time that it is not from want of affection, but rather from the very strength and wisdom of her love that she insists that he learn the necessary lesson in the only sure way.

Mothers do not make a practice, of course, of permitting babies to thrust their hands into the burning coals in order to enlighten them as to the nature of fire; they make every possible effort to warn the little ones and to prevent the severe experience. In other words, they stand between the child and Nature, interpreting her to him and protecting him as far as possible from infringing her laws. And this is the duty of parents in this world. They should say in their conduct, "We have been

longer in the world and we have learned things; we know where the pitfalls lie in the paths, and where the dangers lurk. We will save you whenever you will be warned." If children will not be warned, is it not because parents have failed by their example and by the force of their own goodness to impress them with their ability to guide? And do they not throw doubts upon their disinterestedness by their insistence upon personal authority, their little tyrannies, and their injudicious punishments?

Punishment, like vengeance, is an attribute rather divine than human. It is better to try suggestion, prevention, and sympathy, in our discipline, and leave the infliction of painful consequences to nature, and to God. Children are not strange, alien monsters to be conquered and held in subjection; they are small patterns of ourselves, mingled with faults and virtues and susceptible of much training. We all went through a course of discipline when we were children, and we know that we did not need it then one-half as sorely as we need it now. It was inconsistent, unjust, and unwise, in most cases, but it prepared us, in a measure, for life. Yet, in looking back, we can see how much better this preparation might have been; we could have profited greatly by more teaching, a fuller and a finer development of all our faculties, and by culture of all our higher impulses. We do not often find that we needed more crushing under parental authority, more domineering, more dictation in moral actions, more thwarting of the will, less innocent pleasure, less sympathy, and more frequent punishment.

Even if it were possible for parents to punish always with consistency and unswerving justice, and to make these punishments an actual guide to morality for their children, would not their success cost a great deal more than it was worth? The cost would be in the difference between a parent who seems to the child a sympathetic and loving friend and the one who appears to be set apart, the lawgiver and administrator of justice. The sense of an inexorable judge, compelling his conduct, is not so good for a child as the sense of sympathetic, tolerant, and guiding love; and when he reaches maturity he is practically without a parent, since he no longer needs the judge and cannot, at this late day, transform him into a friend. There is nothing new in this reflection, but it leads up to what should be the ideal hope of parenthood—to be voluntarily chosen as the nearest friend, the truest guide, the safest confidant of childhood.

It often happens that the mother of several children, with many house cares and other duties, though she may not in her heart believe in punishment as the best way to govern her little ones, yet resorts to it as the quickest means of securing obedience. She feels that she has not time to investigate Johnnie's motives when he takes away the baby's toys, nor

can she stop to point out to him his wrongdoing. Yet order among the children is even more necessary than it would be were she not so busy. Baby must be amused, Johnnie must not stay out in the rain, Bessie must not tear her aprons. She might enforce all of these rules gently and tactfully if there were no ironing and mending and cooking to absorb, not only all of her strength, but all of her thoughts. It is useless as well as heartless to say that maternal duties come first—the woman bound to the wheel of poverty and care feels this as clearly as another, but is helpless to act upon it.

There is no evidence that small children are greatly injured by the hasty punishments of the busy mother, especially by those which are meant only to correct the little faults that bring on disorder and discomfort. They are so akin to the breaking of physical laws that it may not be very dangerous to copy nature's methods and punish them quickly and "have done with them." But the trouble lies in this, the mother having whipped and slapped and shaken the children for these small misdemeanors, naturally applies the same punishment to graver faults. She whips George for tearing his pantaloons, for teasing Mary, for driving a nail into the chimney-piece, for being late to school, for striking Charlie, for telling a lie. Had she time to investigate, she might learn something like this: the trousers were torn on the fence over which George was climbing to get at a neighbor's apples. He merely laughed at Mary without any unkind intention, but she has grown so used to carrying tales and seeing George punished in consequence, that she has learned to enjoy her power. The nail was driven from a wholly generous motive: he was planning to make for mother a new duster out of chicken feathers, and meant to hang it here.

He was tardy because he stopped old Mrs. McGinnis to pick up the potatoes she spilled when she stumbled on her way home from the grocery. He struck Charlie because the latter kept pinching the baby; and he told a lie to escape the whipping which was sure to follow.

It would certainly require time and tact to bring out those facts and to deal with each act according to its motives. Yet, is it not pitiful that the child should suffer from good and bad alike? Would it not be safer to let the bad go unpunished sometimes, rather than to crush out the good? Another thing, these punishments seldom really affect the conduct of the child as they are meant to do. George gets used to whipping and tries to think as little about it as possible. He will escape it if he can, by lying, but seldom by avoiding the acts which bring it upon him. The constant prohibitions which accompany it make him long to do the very things which they forbid. The parent



who whips frequently is sure to scold a great deal, and the children get so used to hearing their faults exaggerated, that they lose the moral sense by degrees; for a scold cannot keep within the truth, and, of course, is incapable of moderate language. The child knows that he is not so bad as he is painted, and feels no remorse; he probably knows also that if this discipline could end in making him a good boy, it would continue when its task was done; for it is always true that parents who begin to whip and scold their children form a habit they never break until the child is beyond their reach. This proves either that whipping and scolding never improves children, or that it is not intended for that purpose but is merely a convenient way for parents to work off irritation and anger. How is it possible then, for a truly wise and loving parent ever to adopt such a useless and hurtful method of bringing up his children? Would it not be better for the busy mother to overlook as many as possible of the faults of small children, punishing only the most hurtful, and compelling herself to punish these every time they occur, without regard to her own humors? If she means to do the best for her children, she will rigorously control her irritation, and will never allow herself to punish according to her temper.

What happens to the child's moral nature when he ceases to do a wrong thing, not because he perceives it to be wrong, but because he fears the consequences? If the consequences be logical, then through them he learns what he has done wrong—they are not merely punitive, but educative. The constant association in the mind of the child of a certain act and certain events which invariably follow upon that act, leads to an effort to connect them in some reasonable fashion. If the connection can be clearly established, the mind is enlightened, and the child ceases to do wrong, not only because he fears the consequences, but also because he understands why his act was out of order. But when a child merely perceives that when he does a given thing pain follows, and especially if, as is the case with corporal punishment, the same pain follows acts widely varying in character, then he is not enlightened at all, but is made a coward.

Most parents seem to think that cowardice is a lesser evil than disobedience; but it could be easily shown that it is not, for cowardice always leads to the worst kind of disobedience, and then we have both sins to deal with. It is better a great deal to remove the child from present temptation, to strengthen his will in all possible ways, and then, when he is strong enough to meet the trouble and conquer it, to let him try his strength again.

It is strange how much wiser we are in matters of physical training than in those of a moral nature. No one would think it a wise way to

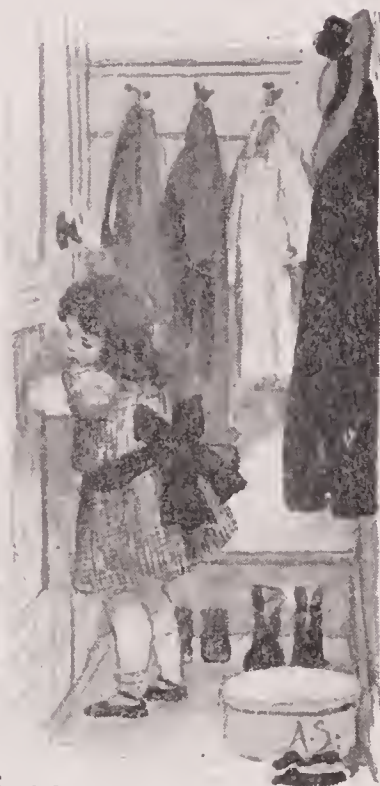
train a pugilist to let him wrestle with an adversary many times his size and get worsted and discouraged over and over again; we would let him wrestle with one nearly his own size, train him and harden him for his task between whiles, and give him a chance to earn the exhilaration of victory and the confidence and self-mastery born of it. A child can become just as discouraged trying to be good under adverse conditions as a man in meeting constant misfortunes. In both, continued defeat is likely to induce a laxity of moral fiber rather than firmness.

By means of corporal punishment, one may, indeed, accomplish almost any desired result in the present. That is, the child may be made to perform almost any action by fear of physical pain; the feebleness of the child, either physically or morally, the more complete the immediate victory, and the more certain the ultimate disaster to both parent and child. Conformity to the need of the moment because of fear of pain cannot possibly be called by the high name of obedience, and is always a distinctly unmoral act, and often an immoral one. The most righteous command obeyed from an unrighteous motive develops unrighteousness in the child.

Parents who believe it impossible to bring up children without punishments, sometimes choose, perhaps without realizing it, most barbarous forms of it. There are mothers who are far too tender-hearted to whip a child, but who will shut it in a closet! In the dark ages men did this to their enemies, but there is not in the whole civilized world any court which condemns even the vilest criminals to solitary confinement in the dark. The fact that the mother does this only for a few moments, is no argument; it is always continued long enough to fill the little soul with terror, else how could it be a punishment? Mothers who are capable of this cruelty are probably themselves dull of feeling. Certainly no one whose sensibilities enabled her to understand the possible feelings of a sensitive child under these circumstances, could imagine a childish crime which deserved such punishment. To control children by their fears, or to frighten them into obedience in any way, is a barbarous proceeding.

For misbehavior at table, for getting up late, and for various similar misdemeanors, children are sometimes punished by being deprived of meals. Think of a child's keen hunger and of the fact that the food is not merely a gratification of taste, but an actual physical need! Nothing could justify a parent in withholding the prime necessity of life from a growing child. This is unquestionably pure tyranny.

If it were not barbarous to shut a child up in the dark, nor tyrannous to deprive him of meals, what logical connection can there be between any possible childish fault and these particular forms of pun-



ishment? It is nonsense to say that Mary is shut into the closet in order that she may think over her faults and make up her mind to be a better girl. She doesn't think of them for an instant; her whole mind is crowded with terrors, and she promises to be better just as she would promise anything in the world in order to get out into the light and space again.

There seems to be a little more connection between bad conduct at table and the deprivation of food. "If Joe will not eat like a gentleman, he shall not eat at all," seems logical to some parents, but the truth is that the qualities which make the gentleman cannot be punished into a child. It is like whipping him to make him of a happy disposition. Courtesy is too fine and volatile a quality to be developed harshly. Nothing but the example of good manners in parents and friends, and the atmosphere of refinement throughout his home life, can make a gentleman.

Much might be said in this connection of the practice of rewarding children for good conduct with a gift of something to eat. Parents should see that this must result in creating luxurious appetites and that it dignifies the indulgence of it. Much the same sort of thing occurs when teachers make children study an extra half hour for misconduct at school. In one case a natural function is pampered and made an indulgence, in the other the pursuit of knowledge, which should be both a pleasure and a duty, is degraded to a punishment.

We find, then, that outside of the natural reactions of conduct to which both children and adults are subjected by nature and society, there is really little use for punishment in the education of children. Allowing children to take the logical consequences of their deeds, as here suggested, is not really to punish, but to teach. If Frank breaks Bessie's bracelet he must save money to pay for the mending, not in order to suffer, but that he may make restoration. If Rose will not get ready in time, she must miss the walk in order that others, who have been punctual, may not suffer for her dilatoriness. If she will not take care of her clothing, she must mend it—for

who else should? If father is unpunctual, he misses a business opportunity, if discourteous he loses a customer. Will not the children soon see that these are the laws which all must obey, and that it is wise to learn them?

It is true that the advocates of the old-fashioned theory of punishments will doubt whether children can be controlled without them; they



ask "How can you make your children obey you? How can you make them afraid to tell lies? How can you compel them to behave themselves without punishing them?" But *can* children be *made* to obey at all? To compel them to submit to your will is not to teach obedience, and moreover, it never ends in a habit of obeying. They never learn to love and recognize the truth through being made afraid to tell lies. The theory of punishment never educates the will at all, never develops a love of truth and right, never cultivates the aspirations, never leaves a child free to choose the right for himself, never gives him any real mastery of his appetites and passions, but leaves him helpless to resist them as soon as parental authority is removed. And none of the beautiful, spontaneous growths of individual character can flourish beneath such repression.

Ah, parents, it is time all this child-study should bring to us some real knowledge of the child's moral nature. Surely we shall not hold little children with undeveloped powers to rigid obedience of laws so far beyond their comprehension. It would be quite as sensible to expect them to learn Euclid or Sanskrit in the same length of time, or to require their young muscles to support the weights which athletes handle.

We proceed as if the moral nature came into life full grown and were capable of greater achievement in childhood than in maturity. We are beginning to see that intellectual precocity is a drawback—when will we learn that moral precocity may be as undesirable? We see that the higher and the more complex the intellectual faculty, the longer the time required for its development—when shall we comprehend that the moral faculties, being the highest and the finest of human endowments, are the latest to come to perfection?

There are cases known to all of us in which the boy who in childhood seemed to be angelically good, who was an example for all of his playmates, the pride of mother and teachers, suddenly developed into a dissolute and wicked man, simply because his precocious morality was a forced growth and could not last. The change is similar to the intellectual breakdown which occurs in cases of intellectual precocity, when the mind is pushed beyond its strength.

Herbert Spencer advises us to "be content, therefore, with moderate methods and moderate results. Constantly bear in mind that the higher morality, like the higher intelligence, must be reached by a slow growth." Remembering this, we ought to be able to exert infinite patience in the rearing of children, encouraging them to new attempts after every failure, leaving them to test by experience the consequences of conduct, pointing out to them the way to retrieve their mistakes, avoiding the temptation to cultivate "that hothouse virtue which over-regulation produces in yielding natures," and steering clear also of that innate tendency to antagonistic action which belongs to stronger wills. The fact

that every child brings into the world traits and talents not possessed by his parents, establishes his claim to ownership in his own individuality, and should make it plain that the parent's duty is to be not dictator, but friend and teacher.

GENERAL TREATMENT OF CHILDREN'S FAULTS

THERE are moral diseases which seem to beset our children, much as physical diseases do. Some belong to certain periods of growth, others to temporary conditions of bodily health, and still others are "catching" and rage through a neighborhood in epidemic form. As yet, we have no science of therapeutics with which to remedy these evils; we have a shelf full of old nostrums and herb-teas, among which pickled birch stands preëminent still, though taken down from the shelf less and less frequently, and in some families accumulating an honorable layer of dust. But if we know little or nothing of therapy, we do know something of moral hygiene.

The principles of moral hygiene we have been endeavoring to elucidate in the preceding chapters. Moral hygiene of necessity includes mental and physical hygiene; an unsound mind breeds many faults and no virtues; an unsound body breeds both an unsound mind and unsound morals. If a child has been brought up hygienically, if he has been well born and well bred, the faults of which the following chapters treat will hardly appear in him, and if they do appear will take so light a form as to be easily curable; in fact, the child will usually simply outgrow them. But there are few, if any, children who are born of a sound ancestry, and bred in unwavering wisdom and love; therefore almost all of the faults enumerated appear in almost all children, sometimes in the form of a brief acute attack, sometimes in a chronic form.

If we could only have all mothers trained in a good kindergarten training school for a year or two before marriage, we might hope for an immediate bettering of these conditions. Such a training is the best possible preparation for motherhood; and besides this it will sweeten and develop a young woman's own character, give her a noble philosophy of life, and a professional training which will be of great value to her if she should ever need to earn her own livelihood. Should she marry, she will have had the very training she will most need; should she not marry, the maternal instinct, strong in the breast of every woman, will not remain unsatisfied, for as a teacher she can still "mother" many children.

"Ah, that is all very well," I hear some woman say, "but if you are not a trained kindergartner; if you have not begun right; if you have found out about these things only after your children have begun to go wrong; if you are in desperate need of the knowledge and skill you know you do not have, what then?"

It is more than a difficult question to answer, my dear fellow-sufferers; it is an impossible one. What attempt at reply may be made must necessarily take a very general form. The mother must, of course, continue in her effort to teach, and in order to do that she must not despair. I know of only one reflection which has power to save a mother from despair when confronted with this hard problem,—and some time or other every mother is confronted with it, for who of us all has laid the foundations perfectly true? The reflection is that every child, like everything that lives, has an inherent tendency to go right, and there is a power greater than the mother which is continually strengthening this inherent tendency.

The plants that occupy the wayside and waste places have no other warrant for life than this; the beasts that perish live an orderly life under no other guidance than this; is the young human animal alone bereft — orphaned in the world of nature? He has not less than the animals, but more. Because he lies long in his mother's arms in helpless infancy he is not therefore weaker than the colt that stands promptly upon its long legs the first day of its life, for he has a greater love to lean upon; and in his weakness is wrapped a greater possibility of strength. So, too, with the young spiritual being within the man's body. He is not less well cared for than the physical. He lies longer in infancy and apparent weakness, but he has a greater love to lean upon and a greater possibility of strength. In proof of this, note the way in which human life will persevere under the most adverse conditions.

The world is full of examples of persons fearfully marred physically who have nevertheless survived. Any one who has noticed at all the vast number of halt and maimed upon our streets, in our hospitals and asylums, and the still greater number tenderly cared for in our homes, must be impressed with something very like awe for the physical strength and endurance of the human being. It takes a tremendous deal to stamp out the life of a man.

Who that has suffered has failed to find the world full of a suffering greater than his own? No matter what the depths which the soul explores, it finds some other has explored it. The newly-donned black



robes of mourning make the wearer notice for the first time how full the world is of other mourners. If there is anything that proves the infinity of the soul to the consciousness, it is the spectacle of its superhuman power of endurance. What is this life to compensate for the agony it inflicts? There must be, there is, some greater compensation for the pain than any earthly good can be.

From some such glimpse into the majesty and vitality of the man one may turn and face present and discouraging facts with a serener vision. Not this sin nor that will destroy your child, oh mother, neither your own weakness and shortcomings. For every one of them you and he must pay, and pay dearly, but after all the price is merciful. It is the only means of bringing home to you and to him the nature of the sin, and of teaching you to shun and hate it. For this is the life of the man—to hate sin and to love righteousness. It is not to do right things or refrain from wrong ones, for this a man may do while yet wishing that he were free to do the opposite. In such right-doing there is no righteousness at all, neither for the child nor for the adult. But to love to do right, to freely choose it, this is life. All else merely simulates it. And to lead the child to love the right is the problem of the mother. It is a problem so mighty that if she had to face it alone she could never hope to solve it.

But she has not to face it alone. To this one end was the universe built. Its every particle shows the beauty and joy of obedience to the laws of order. The sermons that are in stones preach from this one text, that to obey the law is life eternal; the books in the running brooks are poems on the joy of such obedience; and the good in everything is the proof of the proposition. She who works to establish the love of right in her child works with the mighty powers that have built the world, and in her using of them is guided by the delicate and subtle wisdom which fits them as perfectly to the tender flower as to the mighty ocean. More, the personal love, which yearns in her over her own special child more than over another, has its source in a higher love, which reaches out to help her with the same personal consciousness, the same definiteness and exclusiveness. Love, like law, is not only universal, it is also particular. To every question there is an answer that exactly fits, which does not need to be sought for so much as waited for.

Did you ever make an appointment to meet a friend at a certain time and place, and then, not meeting him at once, go wandering off in search of him in other places, imagining the mistakes that you or he might have made, when all the time if you had waited quietly he would have found you? In somewhat the same way do we go flying frantically about, seeking for the truth that is all the time seeking us, when if we

would stay quietly in our appointed place, making our needs ever clearer to our consciousness, so as to recognize the heavenly guest when he came, we would make it easier for him to find us.

What, then, must you do to stop John's smoking or Mary's tendency to flippancy and fibs? First, make yourself fit for the task by admitting your unfitness. Empty yourself of self-sufficiency, of pride, and even of fear of giving pain. Ask of the Source of the Universe for the patience which built the universe, and the long-sighted wisdom; and then, having done these things, bide your time. Whatever happens, do not waste your force on little fretful naggings and weak tears; if you must weep, lock your door and stifle your sobs. What you want is not that your children shall grow virtuous to spare your feelings; that is too shifty a foundation for any noble house of character to stand upon. You want them to love righteousness, and in order to bring that about it must not be associated in their minds with reproaches and tears or anything disagreeable, but with a mother whose poise and serenity they love; with noble ideals in literature and art; with all things lofty and beautiful.

Many a good woman has much to answer for because of the persistency with which she makes virtue unattractive to the members of her household. Because of this many a man has grown up with an image of virtue as an unpleasant old beldam by the fireside, while vice has appeared decked in the bright colors and artificial charms of the airy creatures of the spectacular play.

The way to make vice hideous is to make virtue attractive. Make it vividly so, first in your own person, then through whatsoever strong and beautiful companionships you can bring around your child; through fine literature, as one of the first aids; through high art and the best plays. Perhaps no influence is so potent for good with the young man or woman just coming into maturity as the drama at its best. They will willingly live on that well-known but little practised diet of bread and molasses for a month to see a good play once, and it would be wise for the rest of the family to do likewise, if necessary. Only by allowing young people to see the right plays often enough to satisfy the passionate love of the stage which usually accompanies the period of adolescence, can the pernicious influence of the low comedies and the cheap comic songs which come to them through hidden ways be overcome. Only by really fine books, stirring, full of incident and humor, can the cheap paper novel, with its attendant false ideals, be made unattractive. Only by some clean, strong interest, as for athletics, outdoor sports, or science, or the power to make things, can the false activities and the craving for excitement which leads to wrong-doing be extirpated.

The mother who first begins to think earnestly about her child's home training when she finds faults ripening thick upon him, has indeed a difficult task, but she has also powerful helpers. The period of adolescence is a period of fermentation, and fermentation, as in wine, purifies and makes clear. At this time all the foundations laid in childhood are tested, and if they are weak they fail. And this is well, for there is yet time to lay another. As Stanley Hall has shown, the youth and maiden are re-born in the years between twelve and eighteen, and can be helped then, as in the first infancy, to a right conception of life. At that age, too, the powerful aid of the world of art, with its impersonal urging to righteousness, so soothing to the fretful vanity of this stage of development, can be invoked. Now, too, the religious instinct awakens with a force that may be dangerous if it is not so linked to active industry as to grow into a thing, not of sentiment merely, but of life.

In employing these aids, the mother must keep herself carefully in the background. The ideal way is for her to feel that she needs them herself, and to take her child with her on her quest. The important thing is that she leave him in utter freedom, inner and outer, to do as he pleases as far as any force of her will is concerned, realizing that he must choose to do right of his own volition, if he is to do right at all, and limiting her part to making the choice of right as easy and delightful as it can be made. Even so, the task will be hard enough for the poor puzzled young thing; there is no danger that he will not get from it all the moral muscle and exercise that the most rigid puritan could desire.

All rules for child training, even the kindergarten methods, admirable as they are, fail when applied by mothers who are inconsiderate, inconsistent, or tactless, and who do not sufficiently control their own conduct. The first requisite for the success of any educational method is the proper environment, and this depends very little upon the circumstances of poverty or wealth—as many persons think—but almost wholly upon the way in which the mother controls her children and deals with their faults and individual characteristics. The first requirement is sympathy; the mother must understand the child's nature and his point of view. Children are easily frowned down, scolded, or in other ways forced to apparent acceptance of the parent's views, when their whole minds are set in opposition to them. It is strange that fathers and mothers are so slow to understand that to silence a child is not to convince him, and that nothing is gained by so doing, not even obedience.

The child submits, it is true, but his inner rebellion nullifies the act, and it is as easy to form a habit of silent opposition or of slavish

submission as to form any other pernicious habit. We should remember that there are active intellectual faculties with which the child may pass upon the case, arriving at conclusions not exactly favorable to filial respect. A show of submission is the defense that the weak naturally set up against the strong, and it is the source of rebellion and hatred, of hypocrisy and guile, and the spirit of retaliation.

Another fault of parents, as common and quite as injurious to the character of the child, is injustice. How often it happens that some prized article is injured or destroyed by a child who had not the slightest intention of doing wrong! Yet his innocence, his inexperience, his inability to explain, or to defend himself, are not considered; he is treated exactly as if he had been guilty of deliberately planning and wreaking the injury from a malicious motive. This procedure might furnish an excellent working plan for cultivating malevolent mischief.

We are too prone to credit children with vices of which they are incapable. No normal child is deliberately wicked in the full sense of the word. He is not able to see his actions, in all their consequences, as adults can, and his mind is too undeveloped for the patient continuance in wrong-doing which is possible to us. He may be careless, inattentive, and selfish, but he should not be accused of graver vices, and treated as if capable of them. It is difficult to say just how far the power of suggestion may go. Children are extremely sensitive to it, and may be almost entirely controlled by it. What a dangerous instrument it must be for the propagation of evil! A child who is habitually treated with this kind of injustice, who is always accused of much more evil than he intended, can hardly resist the pressure of such suggestions, and is likely to become what they point out.

Where everybody is on the outlook for faults in the children they spring up like weeds. Where, on the contrary, it is taken for granted that they mean to be good, and the fault is a kind of moral accident, to be avoided in the future, they naturally respond to this suggestion as readily as to the other. When a fault has been committed, so grave that it cannot be cured by suggestion or the substitution of the opposite virtue, and the time has come to drag it into the open and clinch with it, there is nothing so good as surprise. Show yourself astonished that James could have been guilty of torturing the kitten; be very slow to grasp the full enormity of the offense; do not jump at a conclusion;



draw the whole story from James; let it grow upon him, as upon you. Be slow to understand; recall the time when he so carefully nursed the wounded sparrow, and how he felt when seeing the teamster beat his horse. Bring out all the humanity of his own nature and set it to judge his conduct.

And never yourself depart from the rule of keeping counsel. Do not discuss James's faults with others, and above all things, do not remind him of it; a sin reflected upon and repented of, is done with. Neither should you make the mistake of taking testimony of others. This procedure may be justifiable in courts, where the sin is exposed for the sake of the community, but the mother's justice applies to the child himself; she has no occasion to make him an example or to sacrifice his personal welfare to that of the many. His sin is between him and God, with mother for adviser and mediator, and she should sacredly preserve his confidence.

The common procedure is to denounce the wrong vigorously, fix a penalty, and prohibit a repetition of the offense, with threats. This removes the responsibility from the child and throws it upon the mother. It is as if she said, "Now, here is an awful fault; I'll cure it; and I'll prevent it in the future." The child accepts her characterization of the fault as "awful," without thinking of it at all, and without understanding either the things which led up to it, or those which grow out of it. Since she makes herself responsible for the fault, he supposes she is, and resigns himself to the inevitable. These are the children whose mothers finally get driven to great lengths, in the effort to make an impression.

Another plan is to appeal to the child's affections, "James, if you really loved mamma you could not bear to wound her by telling lies. Do you love me dear? Then will you confess to father that you did not tell the truth, and say how sorry you are? And if you persist in doing it you will break my heart. I cannot bear, etc."

What will James's reasoning faculty make of this? "I ought to tell the truth to please my mother, if I don't *and she finds it out* she'll cry again. I've got to tell papa I'm sorry. I don't want to, but I am sorry I made mamma feel so badly, and I guess I'd better do it for her sake."

This may answer for a while, but where is James to get any real moral strength from it — any real knowledge of the nature of lies and the beauty of truth? His power of making a sacrifice for love's sake may be increased, but only temporarily, for he will soon outgrow the susceptibility to this sort of appeal, and the oftener it is made the sooner it will give way. Even if this were not the case, you would sacrifice his spiritual culture for that of his affections — a course that would result badly in the future.

Besides the falsity of this sort of appeal, there remains the fact that to make a child feel sad and sorry is not the best way to cure his evils. Happiness is not only the first right of children, it is their most natural teacher. Experience soon proves to mothers that happy children are generally good. The condition of happiness for them is occupation; idleness and emptiness of mind are the source of quarrelsomeness and all other naughtiness. If it were possible to keep the little ones always happily employed, their moral training would go on of itself. Since this cannot be, and offenses must come, the logical way to deal with them is to crowd them out with new thoughts.

FAULTS OF WEAKNESS AND SUGGESTIVE REMEDIES

THERE can be no greater mistake than to set up for a child an ideal to which he must conform, whether nature intended him to do so or not. From some such clash between the parent's desires and nature's, arise many of the difficulties of rearing children. Many parents, indeed, do not know their own children at all, but only the children they wish they were. They treat the living child as if he were the dream child, and the treatment does not fit—then comes rebellion, confusion, dismay.

What mother has not known what it was to see, suddenly looking at her out of the blue eyes of her baby, an alien soul? Most women give up playing dolls only when their children are old enough to assert considerable self-will and individuality, and then the children are bitterly blamed for not remaining what they once almost seemed to be—charming and passive playthings for the mother's fancy. Even when the dainty little creature, smelling of violets, nestled in laces, cradled in snowy bassinet, and smothered in kisses, grows able to creep, and grimes up the flower-like hands, and puts all manner of unfit objects into the fragrant little mouth, the mother rebels, and laments the way of uncouth, striding, determined Mother Nature. If many women had the courage to speak out their hidden convictions on this subject, I suspect they would declare that the sturdy Mother of us all was, whatever her other virtues, undeniably vulgar. And all because their intentions and hers are at variance.

Ultimately, of course, they perceive that they must work with her, or fail miserably. Then are the dolls put away in the closet for the first time, and the woman gets down to work.

Little blindnesses, however, still linger. No woman is willing to admit that her child is impure, or stupid, or weak. In the face of an

overwhelming army of facts, she will maintain his purity, his brightness, his strength, till the very life of her love is gone under repeated crushing defeats. Perhaps there is something more than blindness in this; perhaps the mother feels the truth of that saying of Jean Paul Richter which we recently quoted — that the child himself is not bad, however bad his acts may be. Essentially, all children are pure, whatever their acts and their speech, for they have not yet developed to the point where essential impurity is possible; so, too, behind each child is the wisdom of nature, of the race, of God, making for him a potential brightness in the midst of whatever temporary dullness. Behind his weakness is the strength of the universe. It is well to remember these things, to hold to them through whatever doubts and discouragements; but it is not well to deny the existence of facts which threaten to prevent the ultimatum in actuality of these great and divine possibilities.

The mother's safeguard is Truth — Truth so great and universal that it denies nothing, nor perceives any necessity for such denial; accepts all facts at their scientific and exact value, and by putting them into their right relationships, reconciles them to the true and everlasting Hope of the universe.

Let us begin at once. It is a fact that some children are weaker than others. It may be that your child is one of them. Are you willing to admit this fact? Do you approach with an open mind the effort to discover it? Weakness is no sin, though it may lead to many. It is often the accompaniment of some of the most lovable traits. The weak child, we find, is usually gentle, affectionate, sensitive, responsive. He can be as easily swayed to do right as to do wrong. He is obedient whenever he is in sight, even if he easily forgets or is led astray when out of sight. Therefore such a child is more often called good than bad, and it is a surprise and bewilderment to his mother to find him developing untruthfulness, or even, perhaps, cruelty. She is bewildered, too, by the fact that her most passionate appeals have so little effect. She is apparently unable to hold his attention, and therefore the weak child often gets credit for being obstinate when he is merely inattentive, unimpressionable when he is, instead, impressed so constantly that one impression blurs the preceding one, and no single one remains clear.

If such a child bewilders his mother, he is in turn himself bewildered, and thus loses the greatest safeguard of his weakness — a clear understanding. To give him this, the mother herself must grasp the situation, admit his weakness, and not overwhelm his struggling faculties with exhortation and instruction fitted to penetrate the understanding of a child with great powers of resistance and self-protection. One may stamp upon a mud-turtle without hurting it, but it would be disastrous treatment for a butterfly.

As a rule, the mother deals more wisely with the weakling child, if he be a boy, than does the father; and the father is more tender with the weakling girl than is the mother. It seems to be an intolerable irritation to some men to have their sons betray timidity, shyness, and sensitiveness, while they welcome these qualities in their daughters. The delicate boy, on the other hand, finds in his mother a sure defense against the adverse winds of fortune—she feels that she is his only protector, and all her maternal instincts rise up in his defense; the girl, on the contrary, she sees through, and is, as it were, ashamed of her sex in her. There is in the world to-day—and I suspect there has always been, though it only now finds adequate expression—an intense feeling of sex-loyalty among women, and every woman feels, with a keenness nicely proportioned to her strength, that to intensify the masculine idea of woman as a weak and dependent thing is to hurt the whole sex. Therefore most mothers feel inclined to set their shrinking little daughters, if they have any, strongly upon their feet and bid them cultivate backbone, or beware the consequences.

Of course, the truth is that weakness is to be overcome and transmuted into strength as rapidly as possible in either case, since a weak woman is as much a pity and a mistake as is a weak man. The delicate boy and girl, therefore, for all they need shelter, must be trained to dispense with it as soon as possible. The whole question is not whether weakness is masculine or feminine, but how it can best be overcome.

Weakness equally, of course, cannot be overcome by any sudden or drastic measures. Such a lack cannot be ridden against full-tilt and in armor; it is a foe more evasive and unsatisfactory than a windmill, and a campaign against it is worse than Quixotic. Let us abandon the absurd attempt and admit that the weak child needs to be nourished and cherished into strength. That which he lacks must be slowly and steadily supplied him—must be a part of his daily food—and be regularly assimilated into bone and muscle. He is a sort of moral dyspeptic, and overdoses of strong food are the worst things in the world for him.

It is difficult to diagnose weakness definitely, because it is often a remittent condition, coming and going with the state of the bodily health, and with the conditions of the child's environment. All sensitive and gentle children are not weak, of course, nor all timid ones, though timidity is more nearly a diagnostic sign than any other. Timidity may, however, be purely physical, and be accompanied by great moral courage. We all know that during the war some of the bravest soldiers were those that most dreaded the battle. Imaginative children are very generally timid, yet the highest form of courage is impossible without imagination. For if a man does not, in imagination, see the consequences of an act of heroism, he does not, when he

performs that act, perform it in its entirety. On the other hand, there are many loud, blustering boys who have not the courage to resist their mates, and would rather do wrong than be considered "soft." In diagnosing weakness, therefore, care must be taken to distinguish between the timidity which keeps the child from doing what he knows he ought to do, and the timidity which is merely a natural shrinking from vividly anticipated pain.

Physical weakness is a very general accompaniment of moral weakness, sometimes as cause, sometimes as effect, often as both. But while physical strength is a great encourager of moral strength, and makes it come easier, it is not a sure sign of it. Physically strong men and women may be moral cowards—not, usually, in large, obvious ways, but in subtle ways. They cannot bear to confess to having made a mistake, for example, and bluff off those small obligations to consideration for others in which they are often deficient, though not strong enough to admit it. In short, weakness hides under so many Protean forms that it is difficult to give any absolute rule by which it may be detected.

However, it may be safely said that the child who exhibits any considerable tendency to the faults here enumerated, whose tendencies, indeed, all lie in this direction, rather than in that of the faults set forth in the next article, is, on the whole, a weak child, and should be treated as such, though—in seeming contradiction of the theory of his general weakness—he may have his strong points. These strong points must, of course be encouraged to grow into much more than points—to occupy, not only position in the mother's pride, but magnitude in the boy's life. They must be encouraged to spread and multiply, through the law of related ideas, until they cover all the weak places.

The weaker the child the greater the amount of freedom he needs. The strong child will break through all restraints and barriers and make a sort of freedom for himself. When the weak child is also able to do this, it is a pretty sure sign that he is beginning to overcome his weakness; but in the meantime, too many futile attempts on his part to establish his freedom—his chance to grow in his own way—are dangerous. They hamper all his activities and discourage him, and, if they continue to be futile, finally deaden his power of self-activity and make him a helpless dependent.

Unobservant and strong-willed mothers will probably boast at this stage of his career that he has become an entirely "good" and reliable child. He can be told to do anything and is reasonably sure to do it, if it does not require any perseverance or ability; at any rate he can be told not to do things, and can be safely trusted to regard the pro-

hibition as long as he is alone. All his wrong-doing, the mother will tell you, comes from evil associates; the other children in the neighborhood are not brought up according to her ideas, and she has about concluded that the safest way is to keep the child a good deal to herself. By and by, he grows to be an ineffective man, leaning all the days of his life on some strong woman. People wonder, then, at the mysterious law of heredity which gave a child of that type to such a masterful and competent woman. What the child really needed was freedom and the shelter of his mother's strength, not the overwhelming pressure of it upon his own weakness.

A weak child should never be overborne by any one, for his good or otherwise. He can gain no temporary good sufficient to compensate for any discouragement to his budding powers of growth and self-assertion. "I'll teach you that you can't do such things" is never a wise or right remark, but it is most hurtful to the weak child, who needs to have his attention steadily fixed upon the things he can do, and to be almost unaware of the things he cannot do. We recognize that in teaching a feeble-minded child we must not call attention to his defects, but rather encourage him to use his feeble powers by praise of whatever he manages to achieve, and exactly the same law holds good of the lesser shades of defective will-power. It sometimes almost seems as if an intense assertion of one's own, strong personality would be sufficient to work a miracle of change, but this is a false seeming. You are, after all, not desirous of imposing your personality upon your child, but of cultivating his personality.

It is important for every child that he should have one regular piece of work to do, but it is especially important to the weak child. In assigning him work, however, be careful that it is in the line of his interest, that it attracts him, and above all, that it is not too hard. Be careful, also, that he is not kept at it by obvious force of your will, but by the exercise of his own.

You may have to use various inducements to get him to work, but they should be inducements which lead him to want to do the work, not to do it against his inclinations. Remember that will and desire are so closely allied that it is often practically impossible to distinguish between them. You are trying, not to make the child go against his desire, but to desire to do the right thing, and to desire it so strongly as to do it. Therefore the work must be desirable, and the child's interest in it must be kept alive by all manner of tender arts. If you can so manage as to have him stop each day at an interesting place, so that he is eager to get back to it, you have done a good deal; but more than this, you must hold yourself in readiness to help him over the hard places, though of course, you will encourage him to make as great an effort as

possible to overcome them himself. Encouraging him to overcome them does not mean nagging or shaming him into doing so—though these cheap weapons seem fairly to fling themselves into every mother's hand under these circumstances. To get the good of such effort, the child must put his own will into it, not yours.

Such work should be, if possible, constructive work—that is, the making of something with the child's own hands. All the little activities of a household are helpful, but with a weak child one needs the greater stimulus as well as the greater freedom of a piece of constructive work in which the child is eagerly interested, such as the making of a boat, an aquarium, a wooden sword and shield. There are a hundred ways in which the child's interest in such work may be kept up—silver paper may be contributed to the embellishment of the sword and shield at the critical moment when the child tends to give up the half-completed task; a lead keel may be added to the wabby boat, which, he is discouraged to find, will not stay upright in the water; the glass-setter may be instructed to finish up the aquarium, if the little boy will see that it is carried down town and safely brought home again; moreover, after it is done, he may paint it. In all manner of ways, the richer store of experience and of material at the disposal of the adult may be made to add to the attractiveness and value of work that might otherwise soon fail of its purpose—the arousing and holding of true creative interest.

When the work is done, the attention of the whole family may well be concentrated upon it for a brief while, and the child thus helped to perceive that a good piece of work, well done, gives pleasure to others as well as to himself, and raises him in the scale of consideration. Nor need praise for the worker be withheld, though it should be judicious praise. He should not be told that his work is better than the Smith boy's, or that he is the best sword-maker in town; the praise should be given to the work itself, as a rule, though some may very naturally spill over on the worker.

“That is really a very good boat. The mast is set in good and strong. Didn't you find that pretty hard to manage? Yes; but after all, it is worth all the bother, isn't it, now that it is so firm and serviceable? Papa, do you think that after supper you could go out and see the launching of the boat?”

The father may have to be coached a little beforehand, or with his masculine good sense he may suggest that it is difficult to distinguish the stern from the bow, or make uncomfortable inquiries



about the person who is expected to work that conspicuous rudder; but, after all, he is the child's father, and he would not be worthy of the name if he didn't take a little pains to suppress his sense of humor when he once understands the real gravity of the situation; or to give up a few minutes of his evening leisure to the ceremony which crowns and dignifies the child's effort. It is too much to expect of him to do this with a good grace, however, if he has had no warning, and is not made aware that while the child has seemed merely to be building a boat, he has really been building character.

The physical strength of the child should be carefully developed. He needs the assistance of the gymnasium as well as the manual training room. If he cannot have these things at school, as he ought, he can at least have some sort of an apparatus rigged up in the garret or cellar. There is a very good little contrivance which in one piece of apparatus, costing about five dollars, combines a trapeze, a swing, a pair of swinging stirrups, and a pair of swinging rings. With this, which can be put up in any nursery, and a punching bag, a child can get in a great deal of developmental activity, though, of course it cannot take the place of regular scientific instruction by a good teacher in a good school.

Timid boys, inclined to be cowardly, are often made terribly unhappy, and their moral deficiency increased, by the bullying boys of a neighborhood. Such children need to be given boxing lessons and taught how to defend themselves in proper fashion. No amount of protection at home will really avail a boy against his mates; he must be able to take care of himself. Skill can be made to take the place of strength, and consciousness of skill will engender courage. It is too much to expect a boy to stand up to other boys who are stronger than he is, and whom he knows to be stronger, without giving him any means of equalizing the difference. Teach him to use his fists, and to guard himself against attack. Make just one stipulation — that he is not to begin the fight, or use his skill to lord it over the other boys. It is his for protection, not for aggression.

Of course, in all these talks, while boys may be mentioned, and "he" be used oftener than "she," it is only because of the awkwardness of the English language which gives us no common pronoun, and pronounces in favor of the masculine substitute. Unless it is specially declared otherwise, these prescriptions, and the faults they fit, belong just as much to girls as to boys.

Having thus briefly outlined the general treatment for weakness, let us now consider the specific faults which arise from this cause, and the method of meeting them.

CONSCIOUSNESS OF WEAKNESS.

A WHOLE group of faults springs directly from the consciousness of weakness. The cure for all of them, in general, is removing this consciousness, and putting in its place a consciousness of strength. A right religious training is, I believe, absolutely essential to such consciousness. If the child be conscious only of himself, as he is in and of himself, and if that self is weak, how can you make it seem to him strong, except by the assertion of an untruth? The obvious facts will always be against you. But if the child can be brought to see that behind his personal weakness is God's strength; that he cannot and does not exist in and of himself, apart from God; and that it is only in separation from this central Strength, which holds the mountains in place and commands the mighty waters of the ocean, that he is ever weak; if he can be kept in the realization that this Strength can no more fail him than it can fail the mountains, the consciousness of that indwelling power will take the place of his consciousness of weakness, and he will be weak no longer.

But as, even for children, the suggestions of daily life are against the realization of this great truth, it will need constant assertion, and more than all, the force of the mother's own daily example. The mother who does not herself endeavor to work in God's strength rather than in her own, cannot teach it to her child, however convinced she may be that he needs it. But if she sees the truth herself, and tries to live up to it, no matter how haltingly and insufficiently she may express it in words, her child will understand the expression of her life, and by the touch of it will be healed of his infirmity.

Of course, it is necessary that the child's physical condition should be as good as possible. It is difficult for any one to feel strong when he is weak from hunger or lack of proper nourishment, and many a child is really hungry in the midst of plenty because his food is not adapted to his needs, or he does not get it often enough. It is a great mistake to suppose that children should not eat between meals. Most children need food in the middle of the morning and in the middle of the afternoon, as well as a bite on going to bed. With no children is the importance of good food and enough of it, though not too much, so clearly to be recognized as in sensitive, nervous children, whose delicate organizations do not accommodate themselves to three hearty meals a day, but rather require six little ones.

Next in importance comes sleep. Weak children are likely to be nervous. They are, as it were, continually on the alert to defend themselves, and maintain their struggling individualities against the infringement of stronger ones; and this attitude of defense, unconscious though

it be, is to the last degree wearing and exhausting. We adults all feel it when we visit uncongenial and critical relatives, or otherwise find ourselves, as we say, "out of our element." The weak child is constantly out of his element in a world built for the survival of the strong. Strained by this necessary attitude of defense, the weak child needs more shelter, longer hours of sleep, and more solitude than the strong child. He must not be supposed to be resting when he is happy in play, but should be coaxed away before his voice rises shrill with fatigue, and his body droops languidly against the nearest support. He should always, until he is ten or twelve years old, at the very least, take a nap, or an hour's rest during the middle of the day, alone. He may be in the room adjoining his mother's, but he should have the pressure of no other personality upon him; no one should talk to or interrupt him; in short, he should be given time for re-collection of the scattered forces of his small self.

Physical training and all forms of exercise which give an agreeable sense of muscular activity, should take the place of too many books and the sedentary occupations to which such a child will drift if left to himself. He ought, of course, to be allowed to read, and encouraged to do so, as well as to draw and write and express himself freely in the ways which he will seek of himself; but he will need encouragement to do the outside, active things from which he will shrink, because he feels that he appears at a disadvantage in them, while yet he needs them more than do the boys who seek them. He will not object if he takes his exercise with boys who are younger than himself, before whom he can be himself, rather than with boys who are older.

COWARDICE

COWARDICE and lying grow from the same root. Lying, however, grows from cowardice, not cowardice from lying. The real source of cowardice being found in the consciousness of weakness, its cure lies, as we have just said, in gradually building up a consciousness of strength. Physical strength, as suggested, must be first cultivated.

A cowardly child should live in the presence of lofty ideals of courage; his literature should be the literature of heroism, his songs and music, martial; he should have upon the walls of his nursery pictures of heroism—war pictures in which comrades may be seen, one rescuing another—"Sir Galahad," "St. George and the Dragon," and the "Child Jesus in the Temple." Other pictures, the drawing of which is good and the subject of which is some contemporaneous bit of history, such as a fireman rescuing persons from a burning building, or a policeman stopping a runaway horse, may be cut from our illustrated maga-

zines and weeklies and mounted upon cardboard. All sorts of ways to obtain helpful pictures will open even to the most isolated mother whose eyes are keen with love, and who knows what she is looking for.

No one should be permitted to awaken or cultivate the fears of such a child. Fear of storms, of a fire, of a burglar, of a mouse, is absurdly common among adult women, and many of them, by example and discussion, actually cultivate the same weakness in their children. If these fears are genuine, and cannot be controlled, one would think the mother, who suffers so much from them, would hesitate to afflict her children in the same way. The reflection that God "rides upon the storm," and looks after the sparrows, should calm the fears of a Christian woman; the rarity of death to women from burglars or mice should reassure a sensible one. By the time the mother has reached maturity she has seen many storms, and in most cases has neither suffered from one herself nor seen others do so; but the child has had no experience to modify his fears, and what he may suffer through the selfishness of a mother who cultivates instead of quieting his alarm, is appalling. Where this cruelty has already been inflicted, it will take long and patient effort to undo the wrong.

Of course, you will not call attention to the approach of a storm; when the child discovers it, you will let him assist in making things ready with a cheerful hurry, bringing things to shelter, not from fear of the storm, but because they may get wet. Then, explaining that the wind may change and the sky clear, take the children to the window to watch the clouds, find figures and faces in them, as many comic ones as possible, and laugh at them. Treat the storm as a natural and beneficent phenomenon — which it is — and do not get into the feather bed or tie a green ribbon in your hair to keep off the lightning.

Since all fears weaken, in teaching children to avoid danger make common sense your incentive, not fear. Do not attempt to cure a child who is afraid of the dark by leaving him alone in it, but nurse him through this affliction as tenderly as if it were the measles. Let him have a light, or, better, sit with him in the dark. Don't refer to his fears; the cure is to crowd out the injurious impressions of fear by calm and pleasant thoughts. The process will be long and the cure difficult; the ounce of prevention should be administered instead.

Lastly, every good, brave deed the child does should meet with prompt recognition, and in his moments of weakness these moments of strength should be brought vividly to his recollection, that he may be inspired by them to overcome his weakness.

LYING

LYING is a fault not always incidental to weakness, though most weak children lie. Strong children may also lie, especially if they have very vivid imaginations, or are very greedy of praise. The lying of the weak child is usually evasive. He lies from fear of punishment, of scolding, or of disapproval. Even when the fear of punishment is removed, through the wisdom of the parent, the fear of her grief, of a scene, of losing some cherished pleasure, may lead to the lie. The weak child, like the strong one, may also lie out of boastfulness. Unable to assert himself effectively in any other way, he conceives bragging stories of his own prowess and retails them with all the fervor of conviction. In fact, he desires so intensely not only to have you believe him but to believe himself, that he is often unable to correct his own false statement, and the more he is argued with the more confirmed he becomes in the falsehood. He will weep and protest, and even, if he knows how, take an oath in support of his statements. He will "cross his heart and hope to die" and "wish he may drop in his tracks and rot."

The difficulty of meeting such lies is sometimes very great. The obligation to truthfulness, depending, as it does, upon the reciprocal advantages of truth, is very hard for a young child to grasp. He sees, vividly, that to say he didn't break the vase, for example, is greatly to his present advantage, whereas to confess it will inevitably involve him in unpleasantness of some description. The fear of punishment if he is caught in the lie may deter him for a moment, but there is a chance or two that he may not be caught, while there is no chance at all that he will escape if he confesses. The child not only feels these things to be true, he often actually argues them out with himself; hence the shifty, uncertain gaze which often warns the mother that he is not going to speak the truth. If she sees this, let her at once remove the temptation which he is not strong enough to meet. Say, "Well, my dear, I know very well you did this, but if you tell me the truth about it I shall not punish you; I shall be proud of you. But if you do not tell me the truth, I shall not believe you and you will have told me the untruth for nothing."

This argument, fitting in with what is already in his own mind, will win the day, and he will decide that for that once, at any rate, honesty is the best policy. When he has made this decision so many times that



it becomes habitual, he will find himself convinced of the wisdom of truthfulness. It is, of course, impossible to make a very young child see that the foundations of civilization rest upon truthfulness; but something can be done to suggest it through the medium of good stories. There is nothing better than the old, old story of the boy who cried wolf. I venture to commend also, my own story, given elsewhere in this book, of the little girl who didn't tell the truth, not because of any merit in the manner of its telling, but because the instance, which is a true one, contains so excellent a suggestion to mothers who are grappling with this difficult problem. Few women would care to go the length that the mother did in the story, and perhaps the story itself, told at an opportune moment, and often referred to, may save some mothers that necessity. The story is based upon the treatment administered by a friend of mine to her little girl. In this case, the father formulated the plan, and kept his wife to it even when her own courage was oozing from her finger-tips under pressure of strong sympathy for the suffering child.

It ought to be an understood rule in every family that confession of a fault precludes punishment for that fault. The child may be induced to make restitution by all gentle and right methods, but even this must not be insisted upon to the extent of making him afraid to confess. The object of punishment being to exhibit the nature of the fault committed, a confession which betrays a clear perception of that nature rightly takes the place of it. Supposing even that the fault is many times repeated after confession, remember that it is often repeated also after punishment. Neither confession nor punishment works instantly to the eradication of grave faults of character. There must always be a gradual upbuilding of the opposite virtues, and this upbuilding takes time.

Manual training, either in its formal presentation, or in the simpler domestic variety, is of great value in overcoming faults of inaccuracy and boastfulness. When a child has to make something which requires close observation, close measuring or weighing, and accurate calculation — when the exaggeration of one dimension will throw the whole out of harmony — he perceives, with a vividness never imparted by mere speech, the value of accuracy. Speech should be linked to the activity. It is a mistake to suppose that all children draw these conclusions clearly for themselves. They do not; and much of the value of manual training is often lost because the teacher is a silent man, sure of his own ideals, and equally sure that they will impress themselves upon others without the help of speech. But many children, like adults, "having eyes, see not," and need to be taught how to see. They must have the meaning of what they are doing pointed out to them in at least one or two instances, before they are able to perceive it for themselves.

As to boastfulness, when a boy has done something which is really praiseworthy, he has no need to boast; if he does these things many times, and receives his due meed of praise, he will gradually cease to boast, and will hate boastfulness in others as a foul blow at good workmanship. If he does boast, after having made one good thing, gently discredit his soaring speech, saying, "Oh, well, my dear, I don't think much of that! It's easy to talk. But that dog-kennel you made last week was really good. It speaks for itself. I am glad to see that you never brag about it."

Truthfulness would not be such a rare virtue in children if grown people had more of it. If parents always faithfully kept their promises, if children's questions were always truthfully answered, if nobody put them off with unreasonable excuses, and especially if elder brothers and facetious visitors could realize that "fooling" children is fool's wit, the habit of truthfulness would be comparatively easy to form.

The power to see things as they are, and to describe them faithfully, makes a sincere, practical, dependable character. Accuracy is a useful if not high form of truthfulness, and children should be trained accurately to describe that which they have seen, from the time they are able to express themselves. Courage and self-control help a child to tell the truth, and self-respect will make him scorn to lie. The highest form of truthfulness, that which comes out in act as well as word, cannot be preached into the character, it must be built in; and it is well for the parent to reflect that example is about his only effective tool. Scientists assert that children arrive, sooner or later, at a period of "story-telling." It may be the sudden fruitage of all the lies that grown people have told and acted in their presence; it may be a step in the development of the imagination. In either case its appearance should not drive the parents to deal with the child as if it were the first of reprobates. Truth is so noble a virtue, and so rare, that one can afford to spend years of patient effort in developing it in the character of a child. If you make Severity your assistant, Justice may offer her scales to the child—would your own character stand the test of the balances?

There is a curious form of evasion to which all children are subject, and which sweeps through the neighborhood almost periodically. Children infected with this moral disorder go about with their fingers crossed, stand with their feet crossed, and converse with their hands on their necks, or their left shoulders. For some mysterious reason, they consider that such attitudes, or sometimes certain forms of phraseology, exempt them from the obligation to truthfulness, and they revel in a perpetual April Fools' Day. Of course, it would not matter if, as on April Fools' Day, every one was exempt, and on guard against the falsehood; and, indeed, the trouble usually soon disappears of itself, because

all the children grow so suspicious, and so quick to detect any of the evasive signs that they are no longer effective. First one child says, and then many others, "Oh, let's not play that any more! It bothers me to death. Let's talk straight." That is the moment for the observant mother. She can then prove to the child very conclusively, out of his own recent experience, that truthfulness works to the advantage of all, and that untruthfulness consists, not in false words alone, but in any act or omission which tends to give a false impression.

Probably not one adult in a million lives up to so severe and exalted a standard. But we are all agreed that the world would be a pleasanter and safer place if we did. Let us, then, put the standard before our children and wince as little as may be when they measure our own acts by it, and find us wanting. Let us admit our weakness, with shame, and tell them that we want them to help us overcome it. Nothing so transforms a child's attitude of critical faultfinding, back of which is often considerable keenness of discernment and justice of protest, as such an admission and request on the part of the mother. It makes them at once comrades in the battle against evil; and he gladly welcomes such a staunch ally, a little while ago towering above him, but now on his level, fighting with him shoulder to shoulder. He feels as we should if a crowned queen should ask us to serve as her personal protector and friend.

FRETFULNESS

WHEN a child has the habit of fretting, there is something radically wrong with his physical condition, or with the way he is being managed. Examine first into his physical condition. Note especially his hours of sleep, and his digestion. Many fretful children are allowed to stay up late in the evening, and to go out with the parents to evening pleasures. The mother complains that the child makes such a fuss when she is left at home that she hasn't the heart to leave her. It is the same about going to bed; the child remonstrates and coaxes and fusses, until both parents dread to tell her it is bedtime, and so put off the evil hour, and make it more and more evil. I have actually known parents to go to bed at an early hour, regularly, in order to avoid this disagreeable performance. Of course this is not fair to the parents, especially to the father, who, after a hard day's work, has a right to a little recreation in the evening; and it is no more fair to the child, who is by that means encouraged to consider that being disagreeable is a good means of getting what she wants. She is tempted to form a habit that will spoil all her possibilities of future loveliness.

This is, however, less disastrous to the child than is the habit of sitting up late herself. For the fretful child needs many hours of calm

sleep to make up for the wear and tear on her nerves entailed by constant fretting. The later she sits up at night, the more she will fret; and this is true in spite of the fact that she is often her very best self only late in the evening. It is a characteristic of the nervous person to be gay in the evening and dull and melancholy in the morning.

Next in importance to sleep comes food. So much is said on this subject in that part of this book devoted to physical education that it may be only briefly referred to here. Sometimes children who are very "hygienically" fed, on health foods, and so forth, are much under-nourished, and even before the scales show a decrease in weight, the nervous system betrays the fact that something is wrong. Children need a wide variety of food for their proper nourishment, often a wider variety than a fastidious appetite calls for. We are far from having reached the point of knowing all the elements necessary to sustain life at its fullest and best, and therefore we must often experiment with a wide range of foods in order to discover one which contains the ingredient for the want of which the child languishes.

I know of one baby, a year and a half old, on the verge of dying of marasmus (which is nothing more or less than starvation of the tissues), whose life was saved by cheese — cheese which its foolish mother was afraid to give, but which the child, taught by desperate instinct, appropriated by force, and devoured like a starving animal. The physician saw it, prescribed cheese, and the child, eating quantities of it every day for two weeks, and then returning to a more usual diet, recovered. See to it, then, that your child is well nourished, with clear, bright skin, clear whites of the eyes, good teeth, and firm flesh.

If you are satisfied that he is physically well, then look to your methods of management. The fretful child is sometimes a teased child. A big brother, a facetious servant, even the father himself, may be responsible for a great deal of misery on the part of a sensitive, delicately organized child. If there is nothing of this sort at home, look into the school.

Sometimes teachers who ought to know better, and who are otherwise competent, are sarcastic and offensive in their manner of dealing with children. They have found that to raise a laugh against the child is to subdue him in very short order, and the teacher who has once found that she can use this dangerous weapon, is very seldom proof against the temptation to use it frequently. It is genuine torture to a sensitive child to be held up to the ridicule of the classmates who make his little world. Go to the school with your little girl and sit through a session; if you see that the teacher makes fun of some other child, you may be pretty sure that she does of yours, and a little remonstrance will not be out of place. If she responds with quick contrition, invite her to take

supper with you on some near evening, let her have every opportunity to know your little daughter, and to realize what her thoughtless fun has meant to the poor child. If she will not respond nor improve, see the principal, explain your difficulty, and ask to have the child assigned to another room. If you have a Mothers' Club in your school, you will have prompt redress at hand, should the mischief prove constant and irremediable. Without it, I should not hesitate a moment to take my child out of school rather than to run the risk of a permanent nervous irritability.

In some families, where everything else is loving and kind, the habit of nagging prevails; and where the older members of a family nag, the younger ones always fret. Especially noticeable is this failing in those families where there are elder brothers and sisters, just ready to go out into the world, and very impatient of the shortcomings of their younger relatives. They nag the boy for his dirt and noise, and the little girl for her dawdling and dreaming; they remark on the way the "young ones" speak, the way they walk, the way their hair grows, the way they eat and drink, the size shoes they wear; from morning to night the air of home is full of stinging little missiles of offensive speech. No wonder the little ones get moral hay-fever and snuffle and whine all the time!

It not infrequently happens that the parents themselves join in the fray, rebuking the elders sharply, and then as sharply turning upon the hapless youngsters for giving the elders some just ground of complaint. In the attempt to hold the balance even and deal out justice all around, mother's own nerves give way, and presently some one leaves the table in a burst of tears, while the rest sit sullen and ashamed, but helpless. There are a few children who have the blessed power of retreating within themselves at such a season, and these are they who survive unharmed; but there are others whose sensitive nerves are near the surface—observant, quick-witted children whom not a shaft escapes, and for them such ordeals are not only times of torture but times of destruction.

Let the mother first fervently convince herself that such an order of things must change, at whatever cost. Let her look the situation fairly in the face and admit that in such an atmosphere the finer virtues cannot grow and the christian graces are ashamed to show their faces. Then let her determine that if it takes all her time for one year, that thing shall stop, and stay stopped.

Let her begin with herself, and decide that nagging cannot be driven out by nagging. Since ancient days, many have believed that by the prince of devils it is possible to cast out devils, but He who succeeded knew better. Choose from the family the likeliest ally, and

talk the matter over with him, and win his consent to help you to keep the family conversation on a higher level. Together discourage all derogatory remarks. Refuse to consider them, or to repeat them. When James, home from preparatory school, says, "I never saw such kids! Mother, why don't you knock some sense into them?" simply look at him, and change the conversation. He will then probably proceed of his own accord to remember more things than you could have called to his mind had you obeyed your first impulse and told him that it was not so long ago that he was just as bad. If you had said that, the children, proud of their ally, would have felt that you were on their side indeed, and also on the side of their shortcomings; whereupon some one of the older children would have been sure to remark that no wonder they "acted up" when mother encouraged them; and so the miserable business would have gone on and on. There are few things in this world so effective as a silence which has a principle back of it.

Then, little by little, reach personally each member of the flock. Choose your time, and armor your soul in patience. Wait until some good deed, some beautiful book, some enlightening experience, has made the ground ready for your sowing, then gently drop in the seed. Do not speak to the family *en masse* when it is a family fault with which you are contending, for then each will encourage the other in rebellion against you; but take one child at a time, making sure that it is the right time, and ask each one to help you.

In the meantime, let the badgered little ones feel that you are full of sympathy for them, and that you are helping them to bear it, while yet you point out that many of the unkindly criticisms are founded in fact. Genuine meekness inherits the earth because it makes both friend and foe serve it, and if you can utilize this opportunity to teach this rarest of virtues to your little ones, the family curse will be transformed into a blessing.

All these remarks apply to habitual fretfulness. Habitual fretfulness means something habitually and radically wrong; but temporary fretfulness need not mean any such serious evil. Some children are so constituted that a change in their surroundings makes them fretful. A new room at school, even a promotion into another class, upsets their delicate equilibrium, and a day or two of fretfulness ensues until they get adjusted again.

House-cleaning and moving become doubly difficult for the mother whose children are of this type, and I venture to suggest that these operations take place as infrequently as possible. House-cleaning, by a little exercise of ingenuity, can be made to take place all through the year, and so imperceptibly that no one will be disturbed by it. One room,

or a closet, or an attic, can be cleaned at a time, and even calcimining and paper-hanging done by degrees. Of course, the paper-hanger will object, but you need not consult his wishes in preference to the comfort of your whole family. Some women have a mild mania for moving the furniture around. If this disturbs no one and amuses the mistress, let her have her little relaxation, by all means; but if it occasions fretting in the little child, who feels the dear look of home vanishing from before his dismayed eyes, let her get her amusement in some more rational fashion, leaving her baby to a comfortable and helpful sameness of environment.

Temporary fretfulness may be the precursor of some childish disorder; it is one of the first symptoms of many diseases. It may also be occasioned by some passing unpopularity with playmates. Children feel very keenly any defection of their friends, and are often much upset as the result of a quarrel or an estrangement. Encourage them to come to you with all such little tales of woe, and give them your entire attention and full sympathy. Do not, however, take sides too ardently, or you may find yourself in the absurd position of condoling with Mary on Jennie's coldness at the very moment when they are just become, again, the best of friends; for these childish storms are as brief as they are intense. Instead, invite Jennie to supper, and do your best, by furnishing right conditions, to heal the breach. Mothers can do much to keep their children in happy, wholesome relations with the other children of the neighborhood, by encouraging and helping on its social life, and no child can be expected to be in a sunny, happy frame of mind when he is at odds with his own social world.

In the case of disappointment, prevent the habit of fretting by fixing the mind on some future pleasure. Of course, elaborate, difficult, and expensive pleasures should not be suggested, nor should one be chosen which cannot be immediately prepared for. Some parents, in a fit of unthinking generosity, make suggestions and promises which cannot be fulfilled for a long time, if at all, and this is plain injustice to a child, to whom a few weeks or days seems an interminable time to wait for a promised pleasure.

It is well to "save up" a store of rainy-day occupations, thus preventing the habit of fretting over the weather, which is equally deplorable in children and adults. After the age of eight years, children may be dressed properly and allowed to go out for a while, even in bad weather. As soon as they come in they should be looked after; if the shoes are damp, they and the stockings should be removed, the feet bathed, rubbed briskly, and freshly dressed. This will prevent colds and the same precaution will enable them to play in the snow without injury to their health. The wise mother will not undertake to do all this her-

self, but will call upon the older children to assist her with the younger ones; and she will so impress the necessity upon them, that the right thing will be done, even in her absence.

TALEBEARING—FAULTFINDING—LAYING BLAME ON OTHERS

THESE are all related faults, springing directly from the consciousness of weakness. The child who carries tales does so to make himself more important, either through the direct effect of his message, or by belittling the stronger child. In the first case the remedy is, of course, never to honor the talebearer. It is usually quite safe, also, to discredit his message, for the tattler is usually in such a hurry to tell that he seldom waits to get his facts straight, or to give them with discrimination.

While no mother or teacher should encourage tattling, subversive as it is of all honor, even the kind popularly supposed to obtain among thieves; still it is often difficult to know how otherwise to protect a weak child against the aggressions of his stronger playmates. My own little son, who had been taught to despise tattling as the lowest kind of meanness, once suffered an unjust accusation before a crowd of other children, at a party and was sent home because he would not tell on the boy who was really guilty. That was pretty heroic in a little lad of seven, and to bear it in silence was more than should have been asked of him. As it was he did not even tell me, but shut himself up in his room and had it out with himself alone. Fortunately, an observant friend was present at the party who finally got at the facts in the case, and exonerated the little boy. But I then and there made up my mind that my children should be allowed to tell their mother everything,—that they needed that much comfort, guidance, and relief.

But this seemed to open the door to talebearing, faultfinding, laying the blame on others, and a host of attendant evils. Finally I devised this plan: When one of the children in the family has done something wrong, any other child has the right to come and tell me that So-and-so has something to confess. The offending child is then sent for, and asked to give an account of himself, the accuser standing by to see that he does it fully. If he omits anything, the accuser whispers to him and reminds him. Often this leads to a discussion in which the act is explained to the satisfaction of both parties; if not, then I am called upon



to hear the case. In any event, the child who has done wrong has been brought to confession, and usually plans restitution of himself. Of course, it is understood that if the child does not confess, I will hear the story from others; but this has never been necessary. Usually, the child is eager to tell the story in his own way.

At this juncture it is necessary to insist that he shall not lay the blame upon any one else in confessing his own shortcoming. If some one else is really concerned in it, in such a fashion that the story cannot be told without implicating him, then the narrator stops short at that point and says: —

“Now, it’s John’s turn. John, you confess,” and John takes up the story and goes on with his part of it, until it is necessary to give it back to the original narrator. Sometimes the whole family will be involved in such a confession, and, while it takes time, it is well worth while. Usually, the children are entirely friendly over the whole performance, and so much interested in it that the impulse to be naughty has evaporated by the time the tale is told. It is infinitely better than talebearing, with its meanness and vindictiveness and resentment, and puts the mother more fully in possession of the facts. Not only that, but it helps her to a real insight into the character of her children, and helps them to just discrimination.

Of course, this cannot apply to children outside of the family, over whom the mother has no jurisdiction. But, while permitting her children to tell her necessary things about their playmates, it should be clearly understood that the tale told must be important enough to make it necessary for her to hear it, and must be told as if the offending child were there present to hear the story. This will come easy to children who are in the habit of confessing as above, and when the teller seems to be putting things a little strongly, the mother may ask, “What do you suppose Robert would say to that, if he were here? Just think a minute.”

With these precautions some such permission seems to be necessary to protect the children from the harm of evil communications. Especially is this true of the impure teachings which the children hand on one to another. If a boy is not in the habit of coming to his mother with all his troubles, if, moreover, he has been taught that he must never tell of the wrong-doings of his comrades, many unclean things will be insinuated into his mind without the mother’s knowledge and she will be unable to extract the poison. The mere telling of these wrong stories and deeds to a pure and loving woman deprives them of the greater part of their power to harm.

As a little boy once said to his mother, after such a confidence, “O, mamma! When I hear these things, I am just in a hurry to tell

them to you. Until I tell them, I can't help thinking about them, but after I tell them they go right out of my mind. It is such a relief!"

However, while a child ought to be free to tell all he knows and thinks to his father or mother, he should not be allowed to talk freely and publicly about the shortcomings of others. If he has something to tell, it should be told privately, not at the table, or in the presence of any one but the parents. For the purpose of encouraging such confidences, every child should feel that he has a right to a certain amount of the mother's undivided attention. A five or ten minute talk just before going to sleep is of great value to a child, and often does more for his training than all the day besides. The light is turned low, the weary little heart is desirous of resting itself against a stronger one, the little brain has shed its armor of indifference or absorption and is open to gentle impressions. Moreover, the law of suggestion confirms what Froebel said long ago, that the mood in which a child goes to sleep is of the utmost importance to his character. His last waking impression, like his first, is a controlling impression, and colors the whole of the succeeding day. The relaxed brain of the weary and sleepy child fastens on the last loving words of the mother, when all conflicting impressions are fading off into sleep, and the impression produced by her words is the one that remains. Hence the importance of the evening prayer.

A child should be sternly held to the rule of never blaming another for what he has done himself. "Mary made me!" "James told me to!" "Susie did it first!" are statements not to be tolerated. "That is Mary's story," the mother may well reply, "I will hear what she has to say about that. What I want now is your story. You don't have to do as Mary tells you to do. If she should tell you to give her your best dollie to burn, would you do it?" It is fatal to all feeling of moral responsibility, hence to any moral conduct worth the name, to let a child feel that circumstances, however trying, or persons, however authoritative, can be held accountable for his acts.

This stern but true doctrine may bear fruit in the refusal of the child some day to do what you tell him, because he does not think it is the right thing to do; but if such a moment comes, rejoice and be glad, at however inconvenient a moment it may come, for it proves that your child is, at last, a free moral agent. In the meantime, absolutely refuse to admit the validity of any excuse he may offer. Grant him your sympathy for the difficult circumstances, but bring him to see, of himself, how he might have surmounted them, and, if necessary, send him away by himself until he has thought out what he ought to have done. Of course, he will passionately protest that he cannot think that if it should happen a million times he would have to do the same

thing, but blank silence will soon quiet such false clamor, and force the child back on the alternative of thinking out a way of escape. As soon as you see him really trying to think, help him all you can, and don't mind if he gets a little funny. Laugh with him, and from the good comradeship thus established help him to see what he ought to have done, and to plan how to meet a similar temptation another time.

ATTEMPTS AT SELF-ASSERTION

CRUELTY

CRUELTY has its birth partly in a lack of imagination, in a blunting of the sensibilities, and in a desire to assert power over some weaker object. A baby's cruelty may arise merely from a desire to bring about a change.

When he first pulls his father's beard, that delighted gentleman gives forth most interesting cries and makes most wonderful faces. The baby is much astonished, and naturally desires to repeat the experiment. Father, nothing loath, consents, enjoying his own outcries and playfully belligerent remarks quite as much as does the baby, but presently baby gets stronger and tries it when papa is just dressed for the evening and in a hurry — lo! a rebuke in earnest! Or little sister has her hair pulled and cries over it, and baby's hands are spatted. By such easy stages does that which was at first a mere desire to exercise a budding power and excite interesting consequences pass over into cruelty. Presently the persons capable of slapping back are avoided and the patient dog, the kitten, the bird, even the house-fly comes in for a share of the experimenting, which nevertheless retains much of its original character and is still, as far as the child's intention goes, scarcely real cruelty. His desire is to obtain some of the interesting results which followed previous efforts in the same direction.

For all cruelty of this character — and it is by far the more usual form of childish hurtfulness — the cure is simple and obvious. The child does not realize that he is inflicting pain; he must be made to realize it. Moreover, he must realize it so vividly that he will feel it in his own person whenever he attempts to inflict it upon another. All of us would feel no pleasure, but positive pain, if obliged to cut off the leg, or even the finger, of an utter stranger. The deed would be almost beyond our power to compass, so intensely would we feel the pain we were obliged to inflict. Medical students, present at their first operation, not infrequently faint. None of them endure it without feelings of physical discomfort and distress very different from



the feelings, for example, of a North American Indian as he tortures his victim. It is only after scientific interest in the operation is roused to its fullest extent, and when the desire to relieve suffering or to succeed in the chosen profession is keen, that the natural tendency of a highly-organized being to suffer in the sufferings of others, can be overcome; and even then surgeons of long experience frequently falter before and are fairly ill after, the performance of a serious operation, especially if performed upon some patient in whom they have a personal interest.

Young children are, of course, not yet so highly-organized; they are much more in the state of the Indian. Hence their insensibility. If one could afford to take the risk, and could endure to have the child's upward pathway strewn with wingless flies, and legless frogs, and tormented cats and puppies, doubtless in the majority of instances the child would himself cease the objectionable practices as his organism developed. But there is genuine danger of a delight in cruelty becoming habitual, and no mother should incur a risk so hideous.

The child's sensibility to the pain of others must, then, be cultivated. How? By experience. He must suffer in himself, promptly and inevitably, whatever he makes another suffer, until the habit is fixed in his very nerves and senses, and he will not be able to see another suffer without suffering to some degree himself.

Little children may well be considered under the law until they have developed to that point where it is possible for them to apprehend the higher teachings of Christ. It is good for a boy, when he fully understands the meaning of the act, and conquers himself to perform it, to turn his other cheek to the smiter; but it is very bad for the young child, who scarcely knows the meaning of smiting, to have many willing cheeks turned toward him, inviting him to an act which he does not understand, and which he ought not to be encouraged to perform.

Once I remember, when bathing my little daughter, a baby of six months, her brother, a boy between two and three years old, kissing her little fat foot, suddenly put the pink toe into his mouth and bit it savagely. He had done it before, and I had bitten his fingers, acting proxy for the toothless baby. This time, however, he was required to take off his shoe and stocking and to bite his own toe until he left a mark as deep as the mark on her foot. He bit with an energy that proved he was unaware of the natural result, and his howl was a howl of amazement almost as much as of pain. He never bit her again.

Children treated early on this principle never reach the point of becoming very cruel. The whole propensity is checked in the bud; but sometimes the cruelty is of a peculiarly sly and hidden nature, not likely to be suspected in a young child, and this cruelty grows until it attains extensive proportions before it reveals its true character.

PASSION—QUICK TEMPER

THESE faults, when they do not spring from some wrong physical condition, spring, like cruelty, from an abortive and false effort to assert the weak individuality. They are oftenest found in weak children, although strong children, unnaturally restrained, may exhibit the same tendencies. We all feel strong under the stimulus of passion, and a child who is not ordinarily strong enough to assert himself effectually will work himself up into a passion in order to gain strength, much as men sometimes stimulate their courage

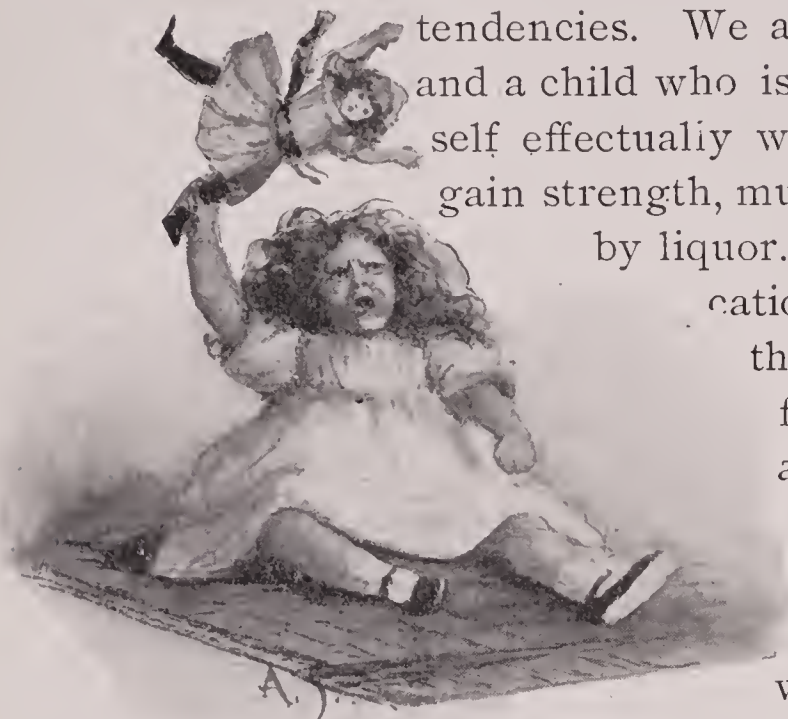
by liquor. In fact, passion is a sort of moral intoxication. I have known children to confess that

they were much interested in their own performances when in a fit of temper. They felt as if they were reading an exciting storybook, with themselves as chief characters. The dramatic instinct, of great power in nearly all children, frequently comes into play, as well as the love of casting off all restraint, of

acting without regard to consequences.

Something of the same love of producing a change which is responsible for many cruel acts is also responsible for much destructiveness. The child, set free from fear by the intoxication of passion, breaks everything in the room, and is, for the time being, a veritable little demon of destruction.

Sometimes, however, the passion is a pathological condition. A boy who exhibited this tendency to the full was once brought to Colonel Parker's school, in Chicago, when it was the Cook County Normal School. In a former school, he had, in a fit of passion, run amuck through the yard with an open knife in his hand, threatening the lives of the children. His temper was simply terrifying, and quite ungovernable. When he came to Colonel Parker he had already been expelled from several schools. At the Normal school they soon discovered that the boy had valvular disease of the heart, and that under excitement he really was not quite sane. His teacher soon learned that a violent flush preceded each attack, and when she saw the color beginning to creep up his face she sent him away. He went to the manual training room, and worked for an hour, or ran to a neighboring store on an errand, or took the edge off of his nervous excitement in the gymnasium. He was not rebuked, nor exhorted, nor punished. The other children, seeing him throwing books and blackboard erasers around the room, dodged the missiles, and received a tremendous object lesson on the ugliness and the futility of bad temper. They soon imitated the teacher's attitude, and



the boy found himself surrounded with patient and tolerant friends, who treated him as the victim of some terrible disease from which they would like to shield him.

After he had been in the school about three months, the children in his room went on a sleigh-ride. They were all crowded into one long bobsled, with this boy in the middle of it, standing up. Some children on the sidewalk, envious of their more fortunate mates, began to throw snowballs at the sleigh. One of them, an iceball, and as hard as a stone, hit this boy full in the face. The teacher, watching, saw the ominous red flood his neck and face. She was in dismay. There they were, wedged tightly in the sled, unable to move. There was no legitimate way open for the explosion of nervous energy.

The boy looked wildly around for some means of escape. Seeing none, he clinched his hands at his side until his whole body shook with the effort at self-control. At last he conquered, and, panting, with his whole face bathed in perspiration in spite of the cold, he looked past the sympathetic faces of the children to that of the teacher.

"Wasn't that pretty good for me?" he asked.

But whether the child's fits of passion are physical or moral, one thing is sure, the child's environment should be promptly changed, and his audience removed. The best thing in the world, better even than the changed activity which cured this boy, is solitude and quiet. Not dark, and not penal, confinement, but a chance for the disturbed organism to right itself, and for the obsessed will to recover its normal tone. When the dramatic instinct has no audience, it works in the imagination, and the child, like Tom Sawyer—like all of us—may imagine his own death and funeral, or a picturesque revenge; but while he is so occupied the nervous excitement is subsiding, and by and by he is interested in his own imagings only as he would be in a good story, with no desire to act them out. However, he must be guarded against worse evils than temper, and must therefore have provided for him some occupation for quieter moments. A few good books in the room to which the passion-torn child retreats at such seasons, are of great help—none, I believe, more so, than Miss Alcott's "Little Men" and "Little Women." The sympathy with child nature which she exhibits, together with the high, pure tone of the books, soothes the excited nerves as true sympathy always does, and then builds up a pure ideal in the childish heart.

Of course, if the child is destructive in his passion, the room must contain few breakable articles to tempt him. If he does break anything, he must be required to mend it again, or to help pay for it out of his own money; but this later, when he is contrite, and ready to do all that he can do to atone. A shouted threat through the door to that effect will simply

goad him on. It must always be remembered that a child in a fit of passion is not, for the time being, sane. Such tantrums are temporary attacks of emotional insanity, and it is as foolish to argue or remonstrate with, or to threaten a child in this state, as it would be were he a patient in a lunatic asylum. Action, not words, is required. In perfect silence lead him, or carry him if necessary, to the room you have chosen as best suited for the purpose, and, if you have cause to fear leaving him alone, sit down in the room yourself and read, making yourself as much of a nonentity as possible, and neither seeing nor hearing him. If you can persuade him to lie down and sleep afterward, so much the better. Nothing is more exhausting than such an attack, and the child is really in need of long rest. Such a rest will make another attack less probable, by tending to heal the nervous lesion. A little child will gladly curl up in your lap, and, soothed by your restored tenderness, fall asleep; but it is more difficult to persuade an older one.

It is also sometimes impossible to get an older child to go into retreat. Then, since you cannot carry him, and he is not, in that state, open to threats, remonstrances, or commands, go out of the room you are in, and leave him in it. If he chooses to fling himself out of doors, let him go. The fresh air, the vigorous exercise—for he will walk as if pursued by demons, as indeed he is—will do him as much good as the quiet room. What he needs is to cure himself. You can't do it for him; you can only make the conditions favorable.

But of course, in all such cases, every possible effort should be made to avoid an outbreak. This does not mean, however, that you should give up any necessary or right requirement for fear of his temper. Children are very quick to discover any such fear and to play upon it. To compass their own ends, they will, in such an event, deliberately work themselves up into a passion. You may yield and shirk an issue almost unconsciously, but if you do, the other children are sure to see it, and to remind you that you are easy with James because you are afraid of his temper. Don't rebuke them for criticism,—criticism of a parent is as natural, as unavoidable, as criticism of a government,—but accept the suggestion, and be on your guard against yourself. But while you do not relax your requirements for hasty James, you may help him to meet them. Give him warning. Say, "James, it will be bed-time in ten minutes. Do you think you will have finished your chapter by that time?" not, "James, put down your book this minute, sir! It is bed-time." Remember his infirmity, and resolve that it shall not debar him from any of the wholesome disciplines of life, but that they shall be administered as tenderly and wisely as possible.

BULLYING

BULLYING is a fault confined almost entirely to weak children. Indeed, it may be considered the conclusive proof of inherent weakness—though perhaps not of permanent weakness. The child, unable to assert any sort of supremacy over, or even equality with, the children of his own age, chooses to satisfy his self-love by ruling over and terrifying younger children. And here lies the danger of letting weak boys play with younger children. If you discover that your son has succumbed to this temptation, take him away from his temptation and set him among the older boys for a season. If he has a taste of being bullied, so much the better. You can then promptly remind him how he made the little boys suffer when he was with them. If he is not bullied, you can call his attention to the generosity and chivalry of the older boys, and presently he will begin to imitate it.

This is the time for tales of chivalry, for fitting him out with a suit of knight's armor. Children live out in actual life the ideals they imbibe in play. Therefore let your bullying boy play knight, and help him play it well. Let him make his own shield, if he is equal to it, and buy the silver paper for it, and design a device or motto which shall express what you want him to feel, and which you therefore assume he does feel. "*Sans peur, et sans reproche*" is a good, if well-worn, motto for the purpose, and he will like it the better for being in a strange language. Or he may be a Knight Templar, with the cross upon his shield, reminder of the noblest chivalry of all. "The Boy's King Arthur" will be found a good book at this period, though, if the child be very young, the stories will need to be simplified. The "Idylls of the King" can sometimes be used to advantage, by choosing the verses wherein is most dramatic action, and telling the rest in an easy conversational way. Chivalry, founded, as it is, upon the duty of the strong toward the weak, will both encourage the boy in his consciousness of true strength, and overcome the consciousness of weakness from which the trouble springs, setting before him an ideal of gentleness that will preserve to him, in the midst of his new-found strength, the virtues belonging to his weaker and more sensitive state.

MEANNESS

MEANNESS is a fault that springs even more from a smallness of nature, than from weakness. However, a weak child is much more subject to it than a strong one. A strong child has less temptation to be mean, because he can get what he wants by the mere exercise of his

strength. He is so easily able to conquer these temptations in himself that he quite despises the boy who yields to them, and so, in his scorn, still further fortifies himself against the temptation.

Meanness is the most difficult of all faults to reach. It implies such an iron-bound smallness of soul, that few mothers are capable of admitting that it can possibly be a fault of any child of theirs. Yet many children are mean. The remedy lies in broadening and sweetening the whole nature. The cure cannot be effected in a day, or a year—it will be matter for a lifetime's outgrowing. Some apparently very "good" children, in the narrow nursery acceptance of that term, have this inborn vice. They obey, they keep clean, they have good manners; they do the things that are demanded by public opinion, at home and at school; but they are sly and narrow and treacherous; their spirit skulks. Greedy of approval, they do whatever is calculated to win it; but when they are not observed, or likely to be discovered, they practise little abominable deceptions. They hide half of their candy, and swagger around in boastful generosity with the rest. They slyly put James's engine out of order, and throw the blame on some one else. They become subtle, complex, difficult to understand; and they are entirely unable to understand themselves. No straight appeal lies with them, no generous impulse fires them. Watch the child who never does an extravagantly, absurdly generous thing, who is never lifted out of himself by a splendid enthusiasm; he may be merely dull, but he is probably mean.

The child who is correct in his outward behavior, but whose eyes, if they meet yours, are void of expression; who, when you speak with fervor of some good deed, turns away from you and changes the subject; who belittles whatever others have accomplished, and magnifies their failures; who sees something sordid in every activity; who despises stories as untrue, and reads books, if he reads at all, in order to boast of his knowledge, and is never moved by them to alter his conduct; the child who boasts of that most unchildlike quality, good sense, and whose mother says that he despises foolishness—that child is in a dangerous state. He has a cancerous diathesis, and if his blood is not cleansed, if the very springs of his conduct are not purified, the dreadful disease, eating into his very vitals, will utterly destroy him.

To bribe such a child with monetary rewards, while it will secure his performance of almost any act, is to hasten his moral death. To threaten him is no less so, for it adds physical cowardice to the moral cowardice already lurking within him. To scorn him is to make him slyer. To exhort him is breath wasted—it will but increase his already abnormal powers of resistance. Such a child needs above all things, freedom.

He should not be praised for his acts when they are good, except as far as that praise is linked with praise of others. His attention should be steadily kept from himself—oh, what a Herculean task!—and centered on other things. While you should question his motives in your own heart continually, that you may watch the progress of his disease, he should not be allowed either to question or to admire them. To make him introspective—he who is already turned toward himself and away from others—is the worst thing you can do. If there is any generous thing to be done, if the family decides to give up its own Christmas tree, for example, in favor of some poor neighbors, let him be the one to carry the tree, though he may have voted against it. Explain to the other children that you do this to win his adherence to the plan. In every generous activity, put him forward. Presently, lured on, alas! more by the desire of prominence than by the loving wish to give others pleasure, he will begin to devise things for himself. Do not trouble about the mixed motive—welcome the act, and, while reducing the praise to a minimum, enter into it heartily with him. As he progresses he will learn to do without open praise, and will welcome your companionship, your unspoken approval, as reward enough. If then you can take the next step and make him work for God's approval, you have won the battle and saved your child.

In every conceivable fashion the horizon should be broadened for such a boy. His soul is in fetters; every conventionality, every formal requirement which has not the life of the spirit back of it will increase the weight of these fetters. Every time he is brought to acknowledge a great, or beautiful, or true thing which is not his own, a link is snapped; every time he does a deed, however small, which is not done to be seen of men, his cramped lungs drink deep of the breath of life.

Usually, a mean child comes of mean parentage, or has some mean ancestry behind him. A cramped soul such as his is not natural, but an abnormality. If then, it happens that any mother, conscientious enough to be reading this book, or any other book on the training of children, has such a child, my heart goes out to her, for I know that in her own child she must be seeing again the traits that in some member of her own or her husband's family must already have hurt and bewildered her. Moreover, in the attempt to give her child the wide freedom which his condition absolutely demands, she will meet with opposition from the very persons whose transmitted traits are injuring him.

Let her face the hard situation, and, forgiving those who have so injured her and her child, nevertheless firmly resolve that they shall injure no more, and that, whatever the cost to herself, they shall have absolutely no further influence over the life of that child. If it should

be, as it sometimes is, the child's father who transmits his own diminished moral stature to the child, even then the mother, who, through blindness, or folly, or thoughtlessness, or youthful ignorance, gave that father to that child, owes it to the child to let the harm go no farther.

In this case it is fortunate that it is not a difficult thing to keep a child from great intimacy with his father. But it is a difficult thing for a wife to make up her mind, in all loyalty to her husband and her child, that the child shall not be influenced by that father's views of life. I say, in all loyalty to the father, for the kindest thing the wife can do is to prevent that misshapen man from doing any further mischief. If a woman has once faced this terrible situation and made up her mind, prayerfully, that she must carry the burden of her child's education with no intimate help except God's, she need never talk about it. She will not, then, as is usually the case, try to compromise with her husband's ideas of formal propriety,—nearly all mean men, of a certain degree of culture, are sticklers for etiquette,—but will quietly decide on the proper course in her own mind, without at all consulting him, and, when she must have his consent, use all her woman's wits to make it seem his own idea. When, in spite of her best efforts, the child does something flagrantly wrong, her husband will probably blame her for it; but she can bear this, because the mere fact that the child is capable of doing anything flagrant is proof that he is getting free—that he is shaking off his moral idiocy.

STINGINESS

THE mean child is almost always stingy—though stinginess may be found as an isolated trait in a character not otherwise mean, as, for instance, in the case of "only" children and children who come late in life, and who are therefore much younger than the rest of the family. Being so much younger, everything has been done for them, and little has been required from them. The typically indulgent mother, to whom baby has offered a bit of his candy, has refused, with a tender "No, no, darling! That's not a bit too much for your own sweet self." His expensive toys have been too delicate to be loaned to other children, his

delicate dress too fine to be soiled in the effort to help brother. In all things the child has been held too dear to be allowed to sacrifice himself for others.



What an awful blunder! For the riches of the body, of this day and generation, the riches of the soul and of life everlasting have been sacrificed. Perhaps it is not until a younger child comes into the family that the trait is discovered. Perhaps, if the child be a girl, she may live and die without suspecting her besetting sin — taking all things that come to her as her right, and being graciously pleased to have all the world wait upon her. Especially is this true of the girl who has the dangerous gift of beauty, for the world delights to wait upon a beautiful woman and requires of her little or nothing in return except her mere existence.

A boy has a better chance. Other boys will find him out and hold him up to unsparing ridicule. They will call his failing to his constant attention and point out to him how different he is from the rest, and how many things, if he won't share what he has, he must expect not to be permitted to share. In business, he loses standing, and by and by, money,—if he continues stingy,—and he sees his competitors, working with a more generous policy, distance him in the race.

A child should, of course, share all it has from the beginning. No true mother with this teaching in view, minds eating candy fresh from the baby's little red mouth, and other children certainly do not. Nurse and servants also should be taught to accept the little sacrifices that are offered, and in this way the baby, before it fairly knows that to share is to lose, will have found, by pleasant experience, that to share is to gain. For a young baby does not know that bites taken from his banana, or sips from his milk will diminish the quantity remaining, but he does know that such bites and sips produce some very agreeable results in the shape of kisses, hugs, approving expressions, and genial companionship. Before the realization of loss comes in, then, the love of sharing should be strongly rooted.

Sometimes it will happen that the older child in a family, having been carefully trained in these respects, is generous as if by intuition, while the little sister, treated in the same way, is stingy. Seeking for a cause for this, we find it in the elder brother. He is so perfectly and consistently generous that the baby girl comes to think of him as her natural source of supplies. To give to him seems entirely unnecessary — why should he who gives so freely stand in need of anything? The entire, unthinking generosity of the elder child thus thwarts the beginnings of generosity in the younger. Then must the mother call the elder boy to her assistance, and show him how to exhibit a nobler kind of generosity — how to share his spiritual gifts with the little sister. Like



the mother, he is to demand from the baby material sacrifices that she may have spiritual gain.

In order to make this principle clear, teach him that justice is better than generosity. "For," you can explain, "when you are generous, you are good, but little sister is not. She is learning to be more selfish and exacting every day; but when you are just, you are good and she is good too." Even a very little child can be made to see this truth, though of course you may have to illustrate it concretely, perhaps by dividing an apple between you, and showing him that when you divide it just evenly you both have some apple, and the sense of doing right; while, if you give him all of it and go without yourself, he has all the apple and you have all the goodness. As he is generous himself, he will quickly see that his own position in having all the apple while you go without is quite an intolerable one, and he will not want to make the baby sister occupy such a position.

Sometimes children are stingy because they have so few belongings that those few acquire an abnormal value. It is more than they are capable of, to surrender them, or share them. Therefore, children ought habitually to have things which they can share, and to be encouraged to share them. If one has nothing more than a slice of bread and butter and sugar, it can be cut neatly into small pieces, for the greater convenience of distribution. Or when a pan of cookies is baked, or papa brings home some fruit, let the child who is inclined to stinginess be given charge of them, to oversee their just distribution among the family, and, if possible, also among his friends.

DISHONESTY

EVERY child should have an allowance of money, from the time he is three years old, on to independent manhood. A penny a day is riches to a child, and gives him a settled income, from which he can save up for a cherished pleasure, or a toy, and with which he can treat his friends. I do not mean by this that he should have no pleasures except what he can buy with so small an allowance,—surely there should be some opportunity for the parent's generosity to come into play, and for the child to experience in his own person the delight of receiving,—the delight he gives to others when he gives them something. I mean that these things should be recognized as the free gift of the parent, not as the child's right, while the allowance should be his right. When he buys Christmas presents with it, they should be regarded as absolutely his own, for he has, indeed, sacrificed many of his inclinations in order to buy them—he has bought them with himself. Nor should any remarks, common to comic papers and facetious fathers, about all the

Christmas presents coming out of papa's pockets, be permitted. The child's right to his allowance is a conceded right, to be sure, but so is your right to life; yet the Heavenly Father permits you to deal with your life as if it were absolutely your own.

When the child has an allowance, his temptations to dishonesty are less than those of a child who is sure of no set sum and who sees no possibility of obtaining some wished-for joy except by laying violent hands upon it. By fair means or foul, some children will have certain things—by all means see to it, then, that the means are fair. A child with a tendency to steal should not be tempted, but his moral powers should be slowly built up in every possible way, and his sense of property-right increased. Many children really do not distinguish between their own and other's belongings,—they give as freely as they take, and are not at all resentful if their friends take freely from them. This is the form of generosity which endeared Robin Hood to the hearts of the people, and which makes him a living delight to children of to-day, who see in him many of their own traits held up to admiration. A child of this type obviously needs to be taught to respect the rights of others, and his own. His things should belong to him, and this fact should be emphasized. The housemaid should not be allowed to throw away his precious litter, thus denying his ownership of it, but should put it into some place by itself, where he can sort it over. His furniture should be his, and the rest of the furniture should be understood to belong not to him, but to the other members of the family. Nothing is so bad for him as the community of goods which is so often found in the house of a generous woman—exactly the kind of woman to have such a child. Generosity having run riot in this boy's case, he must be shown that no true generosity is possible unless one has something of one's own to give. He must see that there is no such thing as giving a thing which belongs to all. By all such means, his ruling virtue may be made to counteract his ruling fault.

Sometimes children are dishonest because of an inordinate love of pretty things, mingled with curiosity and a passion for possession. I knew such a little girl. Her parents were wealthy, and she could and did have all her reasonable wants gratified, as well as some of her unreasonable ones. Nevertheless, she confessed to her mother that she could not pass the children's cloaks, hung in a row at school, without wanting to see what was in the pockets.

"They have such cunning little things, mother!" she said. "Little knives, and nail-files, and button-hooks, and purses with shiny pennies in them, and silver paper, and all sorts of things you would never think about. And when I go by, my fingers just itch to go into those little

dark holes and pull out the things that are there. And sometimes they are so exactly like what I want myself that I just can't put them back again."

In this case the main temptation was curiosity. In dealing with it, the mother by patient kindness kept the child's confidence, and planned with her how to meet the temptation, and how to make restitution for the things she took. She bought her most of the things that she desired, and built up her sense of property-rights in every possible way. By the time the period of adolescence was past her child was cured.

How different this from another case, in which the girl, handsome, impulsive, passionately fond of pretty things and restrained by narrow circumstances from getting them, with a father and mother unhappily married, and a bad heredity on the father's side, stole from her mother's guests, from the cloaks lying in the bedrooms, and, when she grew old enough to go out with her mother, from the other guests of the houses she visited. Her mother was a brilliant woman, and when, in the club to which she belonged, it presently became evident that some one was filching systematically from the dressing-rooms, no one thought of suspecting the handsome daughter who often came with her to the club. However, an investigation was set on foot, and the truth was discovered.

Brought thus publicly face to face with her sin, grown from a hidden childish fault to dread proportions, the girl saw it for the first time in its true light. The shock of such a discovery killed the mother, already an invalid much of the time, and the daughter then devoted herself to her aging father, as the only adequate reparation she could make. In the awakening of the deeper feelings of her nature which followed, the old temptation vanished, and she leads now a life of consistent self-denial and devotion. Merciful as the outcome was, however, one cannot forbear the reflection that if mother and child had confided in each other, if the mother had understood and met the child's nature, much of this agony might have been saved.

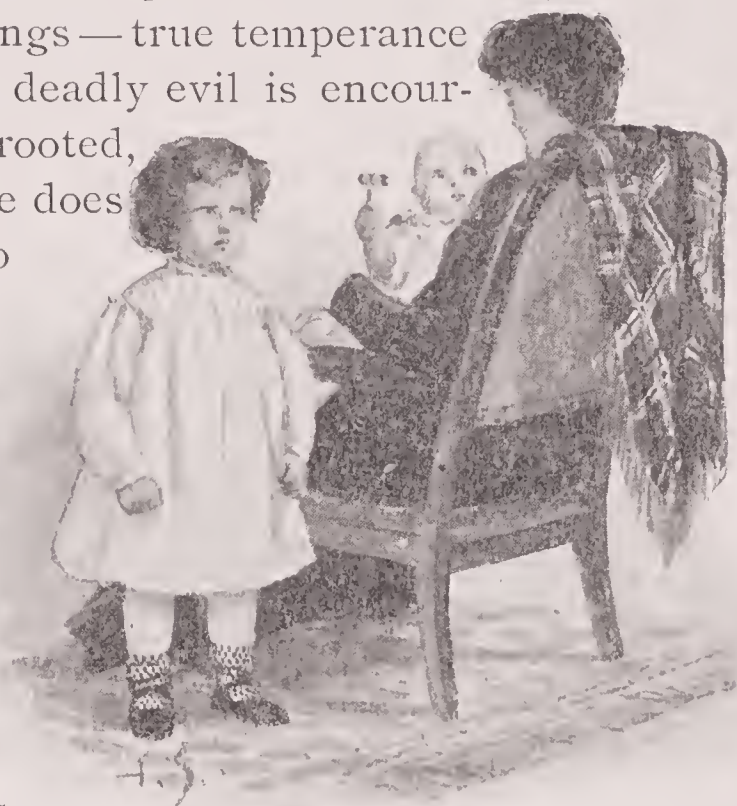
VANITY

IN THIS case, vanity had much to do with the temptation — was, indeed, its chief source of strength; and this is frequently the case, especially with girls. A mother who is in her daughter's confidence will discover the root of the evil, and will eradicate it by two means — first, she will lessen the force of the temptation by dressing her little girl as prettily as possible, consulting with her as to what she wants, giving her as large an allowance for clothes as she can afford to spend, taking into consideration the tremendous evil from which she is endeavoring to free her child; and, in general, striving to make her see that she does every-

thing possible to make her as pretty as she can; secondly, she will, by every conceivable means, draw the child's attention to beauty of conduct rather than beauty of person. She will endeavor to give her the seeing eye which will discern beauty under the mask of wrinkles, and rejoice in the loveliness of a soul. This is a long process, and during it, the personal vanity of the girl should be kept as free from irritation as possible.

JEALOUSY

BORN of the zeal of love, as it is, jealousy nevertheless threatens to destroy love, and put hate in its place. No other person more needs, therefore, to be taught moderation in all things—true temperance—than the jealous person. Too often this deadly evil is encouraged in infancy, instead of being promptly uprooted, as it ought to be. It is very amusing, if one does not consider these possible consequences, to see the little child slap and push away the father when he tries to kiss the mother. Even babies at the breast are sometimes teased into such manifestations of jealousy by facetious people pretending to take their dinners from them. But the viper thus nourished may some day fatally poison the whole character, and to kill it before it does harm, the reign of strict justice in the home should be so obvious from the very first as to remove all excuse for the evil. The jealous child who has just cause for complaint is indeed heavily handicapped in the struggle against his fault.



In encouraging him to this struggle, encourage also his love for the persons of whom he is most likely to be jealous. If he is jealous of the baby, give him the special care of the baby, and call upon him to admire it in the bath, and at all other particularly enticing times.

Speaking of this fault, Harriet Martineau tells a tragic tale of a woman who was never known to smile after she discovered the consequences of a childish act of jealous anger. There was a little new baby in the house, and the nurse, to tease the little girl, told her that now her nose was out of joint because the little brother had stolen away all her mamma's love. As she spoke, carelessly, the nurse was pressing out some clothes for the baby, and the infuriated child caught up one of the flatirons and threw it at the little brother in the cradle. The shock of the baby's death in so terrible a fashion killed the mother.

In refreshing contrast to this tale of wicked ignorance and cruelty, I read somewhere else of a wise mother who made it a rule to pet the next to the baby. The baby, she held, was bound to come in for a lot of petting, anyway, because of his helplessness and sweetness; therefore the conscious effort should be to pet the next to the youngest, she who was so recently the baby, and who was crowded out of the warm nest of mother's lap by the advent of the newcomer.

Jealousy, being, as I said, excess of zeal, indicates a temperament overbalanced emotionally. Therefore put your force upon the upbuilding of the intellect of the jealous child. Give him responsibility; make him think out things for himself. Have him often called upon to decide the plans of the family; in every way cultivate his power of judgment. He will not take kindly, in all probability, to intellectual training as ordinarily given, yet he is in need of it. Encourage him, therefore, by your personal help in his studies; read with him; help him to form the habit of looking up in good reference books points raised in debate; or to find out about the animals and plants he meets with on his walks; in all his training put stress upon the upbuilding of his weakness into strength. Give him the cool powers of reflection that will tend to lower the temperature of his hot blood. In reading, while you do not starve his emotions by forbidding him all emotional literature, yet do not boast of his sensibilities, of his great power of sympathy; rather teach him to use the emotions roused by sympathy with some good hero and heroine, by emulating their example in actual life. The whole object should be to strengthen his intellect and to accustom his emotions to find outlet in wholesome and helpful activity.

SYMPTOMS OF OVER-REPRESSION

IMPURITY*

IMPURITY is essentially a fault of over-repression. The active, resourceful, happy child may do an evil deed or two or hear evil things said, but they take no hold upon his character; they play no part in his life. It is the brooding, introverted child who falls a victim to vicious habits.

In the endeavor to avoid the formation of such habits, a wise rule is never to put a child to bed in the daytime, as a punishment. I do not mean that he should not take a nap, because many children need one; and if the nap is a habitual thing the child will be as comfortably sleepy

* For a fuller treatment of this important subject see article on "Education of the Sexes," by R. Norman Foster, A.M., M.D., in this volume.

in the middle of the day as at night. Even then, he should have something with which to occupy his mind and his hands until he falls asleep. He may look at pictures, or have a piece of bread and butter, or an apple. In addition, the mother should be near at hand, and should never be so sure of her child that she does not notice where his hands are when he falls asleep, and, without letting him know it, make perfectly sure that he does not mishandle himself. The same rule applies to bedtime at night. No child is secure against this evil, no matter how naturally pure he may be. A slight local irritation may be enough to start a habit that will darken all his days.

For this reason, the strictest cleanliness should be insisted upon, and to this matter the mother must attend in person. The habit of talking frankly and purely with mother on these subjects is in itself an almost sufficient safeguard against the evil. Moreover, the time of bodily purification is a fitting time for mental purification as well. Nor must the mother allow a false sex-modesty to shut her away from her boy's toilet in these respects, for the boy needs his mother at such times even more than does the girl. The father always shrinks from such a task, and he does not seem by nature so well fitted for it as the mother, whose intimacy with the baby boy fits her, if she will but follow it up, for intimacy with the developing boy.

A wise woman once laid it down as a rule that her children should never sleep with their hands under the bedclothes. To insure this, she made little flannel sacks for them to wear over their nightgowns in cold weather, and gave them some simple little thing to eat on going to sleep. Thus mind and hands were occupied, the body was warm, and she could tell at a glance that all was safe.

In the case of trouble with boys, either at night, or in the daytime, a physician should be seen that he may make sure that the child is all right physically, for there is often a pathological condition, which, unless it is attended to, will inevitably cause irritation with dangerous results. In such an event, circumcision may not be necessary, but cleanliness is, and the physician will know how to secure it, and to teach you to secure it.

Fully as important as physical precaution, however, is the mental and moral training of the child. The first requisite is a full, free life in which the child has room and inviting opportunity to express himself, and constant demands upon his attention from without. The repressed child knows himself only in morbid and false ways, and morbid and false activities appeal to him. Like a vine crushed to earth, the tendrils that should help him to climb are sent downward as roots, seeking for false nourishment, and he is thereby bound more closely to earth. Moreover, it is the free will only that has power to overcome the tempta-

tions which sooner or later assail every child. The suppressed and enfeebled will, on the contrary, succumbs with scarcely a struggle.

As giving strength to the will, as well as openness to the mind, every form of right expression should be encouraged to the introverted child. Drawing and painting materials should always be within his reach, and the entire family should take an interest in the things that he paints. He should be encouraged to talk, and to write stories or descriptions of what he has seen. But perhaps the most valuable form of expression for him is manual training, which will absorb his whole nature for the time being, and train his body into health and strength. It will calm his irritable nerves, and in it there is no room for emotional activity, beyond the pleasure of making something for some one whom he loves.

Last, but not least, tell all your children the whole plain truth about themselves and their bodies. If you do not, you will be driven to tell them that they must not do certain things, or talk about certain things, because they are unclean. To give such a view of the subject is to cultivate impurity. You do not want them to think of any part of their bodies, or any subject of conversation connected with their bodies, as essentially unclean. The truth is that every organ has its place and use, and in fulfilling its function properly is dignified and clean. We see this in illness. For, when the life of one whom we love is at stake, there is no function of the body which is not important to us, and honorable. We feel toward it as the trained nurse and the physician do, and talk about it as wholesomely and naturally. Such is the true, unperverted attitude of the human mind, of the young child as of the animal. The later distinctions are false, and we should beware how we engraft them upon the fresh minds of our children.

If, however, we tell the whole truth to our children, we are able to warn them against impure conduct on very different grounds. The little boy must not play with himself, because there is an important use to be performed by and by, when he is a man, that is being spoiled by every false use earlier. He should be taught to hold his reproductive organs in respect because of the great work they are to do for him some day, and to keep them in perfect order. The little girl should be taught the same thing, and so strong is the instinct of maternity that she will be especially and delicately maidenly from the moment that she understands why she is made as she is.

Telling the truth to children deprives them of that evil curiosity which is the root of almost all impurity. Therefore, answer all their questions, however minute and embarrassing, with absolute frankness and truth. Let them feel that they can no sooner ask you than you will answer. Never let them see you blush or wince. Remember that even when they are in possession of all the facts, they cannot and do not

have any emotional association with the facts at all. That is the special advantage of telling them the whole truth before their sexual nature awakens and colors all they learn. A child will take such information, if he has never been perverted, as simply and naturally as he will take information about his stomach, or the house he lives in.

Will they make embarrassing remarks? Probably. All children do, whether they are taught the truth about themselves or not. Indeed, it stands to reason that a child who does not know the truth is more likely to stumble upon inconvenient questions and observations than one who does. To minimize the difficulty, you may easily teach the children that such things are only to be talked over with you; that, as other children's mothers do not all think as you do about revealing this truth, they have no right to pass on the information to other children; that if other children talk to them on such subjects they must inform them that they talk over such matters at home; and finally, that they must never promise to keep a secret from mamma.

That one last stipulation is enough to ward off the mass of evil communication from your child. If he is under solemn covenant with you never, under any circumstances, to keep a secret from you, his immediate reply to a child who insinuates whisperingly that he knows something that must not be told to any one, will drive the evil confidence back. "I will not tell any one except mamma," your boy should say, "and she never tells. If it is about no one but yourself, perhaps she will let me keep it a secret; but I must ask her." This last clause will permit of the sharing of harmless childish confidences which otherwise might be unnecessarily cut short.

But in order to deal with this dread subject in the true spirit—the only helpful spirit—the mother must herself see things clearly and purely. To meet it, the attitude of prurient suspicion is the very worst attitude. Such suspicion will infect her child's mind, in spite of all her precautions, and add its evil emphasis to a turn of mind he has probably inherited. It is also true that no woman who is herself at war with the constitution of things, who wishes she were made differently, and violently resents the plan of the Creator of the Universe as far as women are concerned, can properly train her child. It is inevitable that many women should have such feelings because of the way they were themselves brought up; but it is an intensification of the harm already wrought for any mother to impress this same distorted opinion upon her innocent children. Let her watch and pray, therefore—watch, against the oncoming of evil in her own heart, as well as in the actions of her child; and pray that the mother love in her may purify her own mind of all taint, and make her see purely those things which, since they are an essential part of the Creator's plan, are pure.

IRRESPONSIVENESS — INDIFFERENCE — INATTENTION — SLUGGISHNESS —
SULLENNESS

It will be seen at a glance that these faults all belong to the same group. It is obvious, also, that they are all faults of overrepression. The child who has been repressed and disciplined beyond the resisting power of his weak individuality, is not called upon to be responsive often enough to cultivate his powers in that respect; he is more often required to suppress his feelings and keep still. And this in spite of the fact that there is no personal charm more useful than responsiveness.

Stories of animals which personify them, entering into their hopes and fears and loves, have great value in developing this charm in little children. It would seem, indeed, the highest mission of all fiction to broaden one's knowledge of the life which lies outside of one's own experience. The stories should not be selected merely for their power to touch the feelings, for pity is not the whole, nor even the better part of sympathy. The better part is to be able to understand the small hopes and struggles, and to appreciate the aspirations and principles of another.

By such means, and by all others which may occur to you, try to cultivate in the children a lively interest in the affairs of their fellow-creatures, man and beast. A genuine, unselfish interest has nothing to do with curiosity, or the habit of gossip; on the contrary, it prevents either. If one loves one's neighbor as himself he cannot make the object of his affection the object of general and unfriendly discussion.

When the children, full of this helpful interest, bring home the story of the day's experience, quietly discountenance ill-natured conclusions. If Carrie has a bright little tale of Susie's mistake in spelling, laugh at the mistake (it is the very best use to which we can put mistakes), but supplement Carrie's story with one of your own experience, or even of hers, something that will have a sweet and healthy sense of universal liability to error.

Since every common interest is a point of contact with the world, encourage a deep and enthusiastic interest in the amusements and employments which belong to their age. Do not discourage even shop-talk — James's constant discussion of football, or his military company, and Carrie's tendency to repeat the sayings and doings of her club. Such eager sharing of the life of their companions gives them a knowledge of human nature to be gained in no other way, and cultivates sympathy and breadth of character.

In pursuance of this plan, you may well make the discussion of public affairs a part of your table and evening talks, a knowledge of, an interest in them being, as it is, indispensable to both culture and good

citizenship. You may even safely allow the children to be a little partisan, keeping the feeling sweet with humor and sympathy, but prizing it for warmth of expression and interest. A warm and sympathetic heart, a cultivated intellect, a broad sympathy, a lively human interest, and a genuine desire to add to the happiness of all one's fellow-creatures, are traits with which the faults treated of in this section cannot coexist. They may all be cultivated by the patient turning of each experience of everyday life into a lesson.

A child, on the contrary, who is brought up on the old-fashioned plan of being seen but not heard, becomes, naturally, indifferent to the things going on about him. Being for the most part a mere puppet in the hands of his elders, what they do seems to him to be their affair, rather than his. In extreme cases he even fails to respond to the pleasures which they devise for him. Sometimes a bright, strong-willed mother, who could never be accused of indifference to anything except, perhaps, public opinion, will have such a child, to the amazement of herself and all her friends. Yet this condition is the logical consequence of the boy's up-bringing, her insistent and vigorous personality having overborne the nascent individuality of her child. A brisk, capable woman will always need to be on guard lest her strength and abundance of life overshadow her children, especially the more sensitive and delicate among them. She needs to get out of their way, and let them grow without interference from her. Unaware of this, some mothers, out of pure excess of zeal, stand between their children and God.

Inattention grows from indifference, usually, though it is sometimes the instinctive effort of a slow, thorough mind to protect itself against interference. As a case in point, let me tell of a little boy, eleven years old, who was very inattentive at school. His teachers complained that they could not hold him to the subject in hand, and that when his name was called he often responded with a start and a wild, unseeing stare around the room. His mother, on hearing the complaint, rebuked him for being so absent-minded. Knowing him to be a dreamer, she accused him of building air-castles during school hours, instead of attending to business. He listened earnestly while she held forth upon the advantages of concentration.

"Well, do you know, mamma," said he, at length, "I don't think that is it, at all. I think I am too concentrated. The teacher gets me interested in something, and then, before I am anywhere near through with it, she switches off on something else, and I wake up to find the class talking about some new thing."

His mother, to test the accuracy of this diagnosis, asked him to write down, in the pages of a little notebook, on one side the number of times during the day that his mind wandered entirely away from the things taught at school, and on the other, the number of times he was rebuked

for inattention when he was really carrying out in his own mind the subject of the lesson. The boy was very honest, and he kept the record for a week. At the end of that time there were only two marks for real absence of mind, against a dozen for what was really unusual concentration and interest.

Sluggishness, on the contrary, often has a physical cause. To be sure, some temperaments are comparatively sluggish, but every mother ought to know, or, if she does not know, ought to be able to discover, whether her child's sluggishness is abnormal or not. It is very difficult for a woman, who may, perhaps, have married into a family whose disposition and manner of thinking and feeling differ markedly from her own, to tell surely whether a child, whose slowness seems to her to be beyond all reason, is really merely repeating ancestral traits, in a perfectly normal fashion or not. She has no standard except her own feelings, which may be entirely nervous and exaggerated. In such a dilemma, let her curb her tongue from nagging the slow, bewildered child; grip her hands behind her back when they itch to forcibly accelerate his speed; and go to see his teacher. If one teacher cannot tell her whether the boy falls below the average for tardiness of response or not, another surely can, for teachers have the advantage of seeing children in a mass, and therefore of knowing them in their relationship to one another, as mothers seldom know them.

If the child is really sluggish, look to his liver. See to his hours of sleep. See that, while he has plenty of food, it is not too heavy. Give him much fruit, and insist upon vigorous exercise out of doors. Of course, you will not be so foolish as to drive him out of doors for any such obvious purpose, or even, as some mothers do, to play. Did you ever try to play to order? The very fact that it was compulsory made it impossible. No! Give him a distant but agreeable errand to do. Give him a garden. Help him to organize a regiment of other boys—and girls can have regiments just as well as boys. Get him a wheel, or, if he is too young for that, a velocipede. A little girl will be better with a velocipede than with a bicycle, because she can always take another child to ride upon the back of the velocipede, while a bicycle is an aristocratic, unsocial affair. The one unpardonable thing is to nag a child about a fault which, in its very nature, is largely involuntary and unconscious. Cure him unconsciously. So long as his consciousness does not enter into his condition, it is, as it were, none of his. His will is not concerned in it—for will is essentially conscious. So long as he does not will to be sluggish, your problem is comparatively a simple one, to be met by a stimulating, bright environment.

Sullenness is sluggishness made conscious and determined. The sullen child perceives the efforts to awaken him, and stubbornly resolves that they shall fail. He has early made the discovery that it is easier to

assert himself by saying, "I will not" and refusing to be moved, than it is to assert himself by saying, "I will" and endeavoring to accomplish anything.

In many cases — I am tempted to say, the majority of cases — sullenness is an inherited disposition, intensified by imitation. It is unchildlike and morbid to an unusual degree, and therefore difficult to cure. In one instance of which I knew, the mother, whose circumstances in life were trying, abandoned herself, every once in a while, to fits of black despair, in which she seemed to take a sort of luxurious satisfaction, as her only self-indulgence. All her eight children sulked, and the eighth one, arriving with an inherited disposition to sulk, was further edified by a sevenfold example, constantly before him. He became so sullen that no one knows to this day whether he was really a little feeble-minded, or the victim of a moral disease scarcely less incurable. The sister just older than he, however, was early adopted into a cheerful, outspoken, quick-tempered family. At first, when she was only four years old, she would sit in a fit of the black sulks all day long; but, being let entirely alone at such seasons, and well loved and cheered all the rest of the time, she entirely outgrew the fault.




To sum up: In the attempt to cure faults of weakness, the object must be to build up the child's strength and his consciousness of it. His physical strength is the first consideration, as the natural foundation for consciousness. The removal of all possible restrictions, thus giving play to all his faculties and leading to a sense of intellectual freedom, is the next thing, as the foundation for intellectual strength. A living sense of the immediate presence of the Foundation Strength of the Universe, and his right of access to it, is the final step to spiritual strength — the only true strength.

FAULTS OF STRENGTH AND SUGGESTIVE REMEDIES

QUICK sensibilities, which so frequently constitute the great charm of the weak child, and his compensation, are less often found in strong children. Capable, sufficient for what is demanded of them, such children neither demand sympathy nor give it. Of course, there are many and beautiful exceptions to this rule, but still it stands as a rule. Those who have suffered are still those to whom sympathy

comes naturally. Those who, fitted by natural endowment to conquer and prevail, suffer only in the brave big ways of conquest, do not even suspect the suffering of weaker and more sensitive natures. If we would not have the horizon of their interests and sympathies thus bounded by their own powers, we must add to their strength the sensibilities which are the endearing grace of weakness.

Remembering, then, that strength is not in itself a virtue, but merely a quality which may with advantage characterize virtue, let us endeavor to keep it sweet and gentle by all means in our power. Let us, especially, encourage all the protective impulses. Permit the sturdy boy, therefore, to have all kinds of pets, and encourage the vigorous girl in her love for dolls and babies. In the case of the girl, the maternal instinct will come to your help, and you will scarcely need to do more than to give it full play. There is also a paternal instinct, overlaid though it be now these many centuries; and this instinct is often most clearly marked in the manliest boys. If they were not laughed at, they would often play with dolls with as much satisfaction as do their sisters, and nothing could be better for them, and for their future wives and children.

When they stop short of this, however, there still remains the deep boy-love for kittens, and white mice, and pups. Submit yourselves, for the sake of the great good which may thereby come to your child, to this animal invasion. If you must walk upon mew-

ing kittens and sit upon sprawling pups, and nurse lame and half-fledged birds and beetles back to life, for the sake of your child's soul do it with your whole heart, and give your first lessons in human sympathy by the thoroughness of your own. If you are so fortunate as to have a little human baby as your ally, give the baby's delicate body largely over to the care of the eager brother and sister, and give their sturdy souls into the baby's care. By the holy might of infancy, he will conquer and possess them. Standing thus in the relation of protector and lover to all weak and helpless things, strength fulfils its proper office and thereby transcends its own limitations.

In cultivating protectiveness, however, we must be careful to avoid encouraging a feeling of superiority. It is, indeed, difficult to protect without conceiving ourselves the superior of the weakling whom we protect; but here, again, the parental instincts show us the proper attitude. What true mother holds herself superior to her baby? In her finer and greater moments, at least, she is on her knees to it. In

the father's delight in his child, also, is mingled a large element of pride. "Was there ever such another?" his loving eyes ask, as he watches the child at play. In his heart he is glad that the son is going to have a better chance than the father had, and that he is sure to surpass him. The boy holds the same attitude—his pup is the greatest pup in the world: "Why, sir, he knows every word you say to him. He's smarter than his master—a heap."

In such fashion do these little dependent creatures, given into the care of the vigorous child, cultivate in him the vicarious pride which is the true humility of strength. But if the appeal of weakness is valid, so also is the appeal of strength. From savage war-dances on through Greek public games to the modern football and international yacht races, strength loves to contend with strength and to honor the victor. If you are called upon, then, to become enthusiastic over a hulking lad of fifteen who is the captain of the ball team, and who knows all the best plays, and could, if necessary, outgeneral Cæsar, be careful that you do not let your private and uninformed judgment betray your deeper wisdom.

For this deeper wisdom will teach you that the boy is indeed a hero worthy of your regard if he exalts your boy's ideals. If you conceive it necessary to this end, you will cheerfully give up the Thanksgiving dinner, or delay it till evening, in order that your two boys, father and son, may sit together on the football benches, and shout, and push each other, and generally behave like madmen in the zeal of a self-forgetting enthusiasm. Similarly, you will invite the girl's teacher to the house, and show special consideration to those older girls to whom she gives up herself in loyal worship. In whatever form it presents itself, in short, you will encourage hero-worship.

Not only the heroes of real life, but the heroes of fiction, you will find helpful. Most enticingly set forth in stories, in books, in pictures, in the drama, are to be found those chivalrous ideals which you wish to plant in your child's mind. You want him to come to a recognition of the duty of strength toward weakness in such fashion that the duty shall seem delightful. When he admires it in another, and loves another in the performance of it, it does seem thus delightful, and his love passes on from a love of the dutiful person to a genuine love of the duty itself. To protect the weak thereafter seems not a concession, merely, to a puny thing in need of help, but a blessed privilege, and the helpless creature itself stands thenceforth in the attitude of a benefactor, since it succeeds in setting in operation those beneficent forces which bless him who gives even more than him who receives.

It is not possible to hold the odious attitude of condescension and at the same time to give with delight, being heartily grateful to the one who

lets you give. This is the ideal of chivalry, and in those days men so loved succoring the weak and oppressed as to ride forth in search of opportunity. Let your children read all the fine old tales of chivalry. Encourage them to act them out, dramatically, that they may the more deeply realize the ideal. Reign over them as the queen who has the power of bestowing spiritual knighthood, and send them forth upon the quest for the Holy Grail.

Knighted they already are by Nature, who, in bestowing upon them strength, marked them as her chosen noblemen, destined to ride forth and conquer wrong, set feebleness free, and rescue the true Jerusalem from the hands of the heathen. Like the Knights of the Round Table, they must take their vows and recognize their obligations. Their ability imposes tasks—they must labor to the full of their strength. The strong boy, then, must protect his little sister, and other boys' sisters as well; and the vigorous, clear-headed girl must be patient with the slow, timid boy, who needs her mothering, in spite of his big body, as much as if he were a baby. As soon as you have mastered the principle yourself, you will be able thus to show your children the binding truth of the motto — "*Noblesse oblige.*"

It is less easy to show the child his duty toward other strength. The strong-willed boy or girl instinctively desires, as we have seen, to measure strength against strength. Authority too often presents itself in just such guise, as a thing to be striven against. I remember well, as a case in point, an experience of my own, at school. I had thrown a note across the room, more to see if I could than because I had anything of importance to communicate; the teacher saw me and gave me five errors. So far, so good; but he was not satisfied, though I was. After school he called me to the desk and remonstrated.

"You do not seem to be at all ashamed of what you have done," he said.

"Ashamed!" I cried, "Well, I should think not! Didn't you give me five errors, and didn't I take them without a murmur? If you take off the errors, perhaps I shall be ashamed, but I'm not going to be ashamed and pay the errors too." I can remember yet his look of bewilderment, which in its turn bewildered me. For, to my comprehension the whole thing was as simple as daylight—I had taken a risk in a struggle against an opponent, and I had lost. I had borne my loss stoically, and instead of being ashamed, I was rather proud of myself. Not until years afterward, when I was in authority over my own children, did I see that there was any moral obligation involved.

I tell the story at some length because I am sure that it is a typical case, and that many children assume this attitude, quite innocent of any wrong, not only toward their teachers, but also toward their parents. If

it is a mistake to assert personal authority over a weak child, for fear of crushing his nascent individuality, it is quite as dangerous to assert it over a strong-willed child. He will promptly resist it, and be in danger of forming the habit of opposition. Strength in opposition may have its value, for it is good to be able to resist a wrong; but the man who is strong only in opposition is a misshapen creature after all. We desire for our boys something better than this—the strength that builds up as well as the strength that tears down. Rare it is, but as fine as rare, and while we are planning the work of education, we will aim at nothing short of the finest. We will “hitch our wagon to a star,” as Emerson puts it, and thus will be sure to escape the muddy ruts and pools of life, even though we fail to attain the starry spaces. We will not, then, deliberately limit our forceful children to the narrowest field for the exercise of that force, by giving it more exercise in rebellion than in obedience.

What then shall we do? As far as we ourselves are concerned, it is a comparatively easy task. We will not exercise personal authority at all; we will set the example of obedience to that one Authority who never undertakes to subdue our individual wills, but, instead, to inspire and uplift them. As suggested in the article on the Training of the Will, we and our children will together obey God.

The real difficulty, and one which, I confess, is greater than I can advise about with any assurance, is met when we come to teach these young giants of ours to submit to rightfully-constituted, yet often disagreeable, public authorities. What shall we do, then, when the strong boy comes in contact with a tactless teacher who insists upon rubbing him the wrong way? It is not easy even for us who are grown to look back of the man to the thing for which he stands, yet this, I take it, and nothing else, we must require of our children. In the teacher our boy must see, not the person, but the knowledge, the power that he seeks.

In obeying the teacher, he must be brought to see that he obeys, not a person, but the law of his life. He is obeying this law, not because he is afraid of the consequences that the teacher can inflict upon him, but because of the fact that he wants that training which he can get from her alone, and is not to be balked in the effort to attain it by any difficulties which her personality may throw in the way. Tell him the story of Hercules and his wrestlings with the Old Man of the Sea, and hint that if he had been Hercules, and the Old Man had taken the form of his teacher, he would probably have been overcome. Rouse his pride in his ability to meet any situation, however difficult, and show him that, in refraining to conquer the teacher, he is really succeeding in conquering a much worthier opponent—himself.

Above all things, of course, you will not threaten him, nor, as far as you can help it, permit him to be threatened. To dare him to do, is almost to insure his doing.

As in the case of the weak child, you will naturally do all in your power to build up your strong child's admiration for his teacher's good points. You will have to discover them yourself, first, and then help him to discover them, and for this reason you will both have to know the teacher better. If you can get to know her so well as to take her into your confidence about the boy and the method you are trying to take in training him, you will probably find her a willing ally. She may even show the boy that she counts upon him for the performance of all the more difficult tasks, and perhaps, even, if she can be sure of his tact and forbearance, for the management of the bad boys in the room. Of course, all this will have to be done with the utmost delicacy, not to inflame that pride which lies in wait for him, as his worst enemy.

For, after all, the lesson that the strong-willed boy or girl has to learn is the lesson of meekness. All his struggles are, in the last analysis, struggles to conquer his own will—to master it and to make it useful under all conditions. For this reason, he must not use up his strength on unworthy adversaries. It is cheap glory to win a race when you are far and away ahead of your competitors in endurance. It is unworthy of the strength dwelling in him that he should use it to overcome his fellow-creatures, especially those weaker than himself. As the weak child needs to have his eyes turned away from himself and upon the outside world, so the strong child needs to have them turned away from the outside as a competitor, and upon himself, as the only foe worthy of his best efforts. Let him beware of too much outer competition, for the habit of winning will increase his pride and thereby increase the power of his real adversary.

You will yourself, of course, neither hold him up to the younger children as a model of achievement, contrasting his ability with theirs, nor fail to praise him for patience, forbearance, gentleness—all the virtues which come hard to him, and which are, therefore, the only ones for which he deserves praise. You will not set him racing to get dressed for breakfast, unless he races with his father, who may well put forth his best efforts and beat him if he can. It does such a child good to be beaten, though it is likely to harm him to win. To have some one whom he can respect excel him in any undertaking wherein he is putting forth his best efforts, is only to incite him to fresh effort, and a deeper reverence for his adversary—though, of course, if he is very little he must win sometimes, just to prove to himself that there is such a possibility.—no grown person could put forth all his might against a baby! The point is, that he shall not be led by too many competitions to regard

victory over others as the chief good in life, but that honor shall yield only to victory over self.

Assuredly, this does not mean that he should never play games into which competition enters, for that would be to deprive him of the chief field for the exercise and enjoyment of his powers; yet how to let him play games without being proud of his superior ability is a question of some subtlety. There is a way out — the only one that occurs to me — that was suggested by a football coach, himself a young man of great, though quiet, strength, coupled with much gentleness.

“In coaching my teams,” he said, “I always try to have them play the game for the game’s sake. They do not play to win, or to better the other side, but to meet the conditions of the contest with as good play as possible. To play to win is low sport.”

Such an ideal as this makes possible and even easy that fine sense of honor and of pride in the good qualities of an opponent which seems to be the distinguishing characteristic of the Anglo-Saxon peoples. It also makes it possible to play competitive games and to get all the good of them without the evil.

Having thus taken up, in general, the line of treatment to be adopted in the attempt to counteract the faults which may coexist with a strong will, we find the principle to be essentially the same as in the attempt to counteract the faults arising from a weak will, namely, that we must cultivate the opposite virtues. We will now take up these faults in detail; but, again, as in the former article, it must be remembered that these suggestions are far from mandatory or conclusive. In spite of what the imperative mood, often used for convenience, may seem to imply, I speak with no authority, and the appeal lies only to your own good sense.

CONSCIOUSNESS OF STRENGTH

A WHOLE order of faults arises from the rampant consciousness of strength, unbalanced by an equally active consciousness of the strength of others. The direction which training should take is obvious: Do nothing to encourage the boy’s belief in his own transcendent ability; do everything to make him see and admire strength in others.

Nature Study, in the true spirit, has its special value here. In the study of the great world about him, the boy becomes aware of a Strength which so surpasses his own that, measuring himself against it, he perceives himself to be the puniest atom. Moreover, he thus becomes aware of the might of law, and perceives that his strength is as nothing against it, though immensely greater when reinforced by it. From such reflection he gains the true ground of obedience — he obeys, not because



he is pitted against an opposing and alien force, but because obedience to law is the condition of his strength. The very impersonality of

Nature, her immutable exaction of penalty for transgression, saves his self-respect. He knows that he does not yield to her from cowardice, for she would not even know defiance if he should exhibit it. Should he conceive it to be the part of a hero to die defying her, she would go serenely on her appointed course, unaware. Nature, therefore, he sees, has nothing to gain either by his obedience or his rebellion; he alone gains or loses. Therefore, obedience to her laws is not submission to a superior strength but is the part of wisdom. He does not yield a coward's tribute, but a hero's—he works with her, and she serves him.

Nature Study, uninterpreted, might never bring him this lesson; whether it did or not would then depend upon his own power of insight. But if you see the lesson it is to teach him, and lovingly watch your opportunity, it may be made to serve this end. Facts alone, however wonderful, are not moral agents, but the interpretation of them may read into them a soul and make them moral agents.

Manual training may be made to serve a similar end, for in making things the boy is using his strength constructively, and sees concretely how much better the results are when one works with a conscious recognition of law, than when one simply puts forth one's power, blindly.

All the arts—painting, modeling, writing, singing, acting—have their value for this obstreperous child. They are quiet; they call for the exercise of patience; brute force alone avails not one whit to master them. He who would succeed in any of them must put forth his powers in accordance with subtle and ever subtler laws, and command himself.

LYING

The sort of lying this child does is very different from the lying of the weak child. He is not moved by cowardice of any description, nor does he usually deceive himself, as the weak child does; he knows very well that he is lying, and what for. He has a distinct end in view, and he lies in order to gain it. He picks up the lie as he would any other weapon or tool, and uses it in the same fashion. It is not nearly as difficult to cure as the more inward and subtler lie of the weak child, for the boy's own inherent bravery soon makes him scorn what he perceives to be a cowardly, if a convenient, means to his end. Besides, not being

fooled himself, he is the more ready to pass judgment upon his act—he does not, as the weak child does, waste time in denying it.

Besides the lie direct, for the sake of getting something done,—the “mamma-said-so” kind of lie,—there is the imaginative lie. He is a very little boy as yet, but he feels stirring within him all sorts of big possibilities. No one seems to have an adequate idea of how big he really is. Let him prove it, then, by all means. Though he is not deemed fit to discard kilts, he can startle Nora with tales of the wonderful things he has done—of how he has braved mamma, perhaps, and endured the worst punishment unmoved; or, rising to dizzy heights, he may tell of encounters single handed with wonderful wild beasts.

Troubled as many mothers are by this kind of lie, it is really of comparatively little significance—in almost all cases, as the child’s perception of the outer world grows in intensity, he sheds this romancing when he puts off his kilts. It is often only the play of the creative fancy, and may be the precursor of fine imaginative gifts. Sometimes, however, it does persist into adult life—and then it is an offense indeed. The man may become a company promoter, or a politician, or an agitator; but in whatever capacity, he is inefficient and dangerous. He walks up and down the world and drags men’s credulous weaknesses into unwelcome prominence. Perhaps he may thus serve some good end, but we mothers are not training our children to that sort of usefulness. Therefore, for fear of even a remote possibility of this kind, we must needs grapple with this exuberant imagination and reduce it to order.

In the first form of lying, as we have said, almost the only thing necessary is to show the boy that to carry his ends by such means is unworthy of him. Hating cowardice above all things, as your strong child does, the fact that lying is cowardly, once brought home to him, will be enough to cure him.

In the second form, he needs at once to be made sure of the existence of an outer world of hard fact, and to be given every opportunity for the legitimate exercise of his imagination. Let him yarn, and show sincere interest in his yarning, merely premising softly, “This is a story, of course, but we will play it is true.” He will agree to this, provided you do not rub it in too hard. If you do this, you will rouse his ever-ready pugnacity, and he will violently declare that it is as true as gold; nor will anything you can do or say drive him to confess that it is not. He has pitted himself against you now, and if you force him to yield you will have crushed out some of the best and finest traits in his character; he



will never again be the fine, upstanding man-child that he was. Therefore, let the tares and wheat grow together until the harvest, lest haply, in pulling up the tares, you pull up also the wheat. But watch for the harvest-time—who knows the summer of the soul? It has many harvests a year. When the time is ripe—perhaps when he is scorning some other boy for being a liar,—for your liar is quick to detect lying, and proud of his quickness,—or perhaps when he is full of the zeal of righteousness, and is pouring out his good resolves, to your sympathetic ear—whatever the time, so that you have him open and willing, then speak.

Show him that, if he is not careful, he will lose the power that ought to go with his words. Show him also that you love stories as much as he does, and that you are glad he can make up such interesting ones; that you will help him to write them out, and, perhaps, some day he will get to be a writer of stories. Only such men, you may remind him, when they are really great, do not pretend that their stories are anything but stories, even when they have a big element of truth in them. Tell him about the two kinds of truth, the inside truth and the outside truth, as explained in the article on the imagination, and show him that no really great artist ever lived who could not distinguish between them. He, too, must distinguish. Does he think he can?

“Of course, I can! Why, mamma, how silly! I know all the time, just as well as anything! It’s you that get fooled.”

“Do you think I am so very often fooled? Perhaps not so often as you may think. Perhaps I am doing a little fooling myself. But if I am fooled, why am I fooled? Because I trust my little boy—because I suppose that he can see straight and talk straight. Shall I give that up? No? Then I’ll tell you a good plan—see if you do not think it a good plan yourself. When you want to tell me that there is a big bear in the back yard, and that you are going to keep him for a pet and scare the other boys with him, just begin this way: ‘Say, mamma, let’s play there is a bear in the back yard.’ And then I will play it with you, and we can have a fine time, playing it together.”

The whole object is to increase his perception of fact, and his feeling for it, and, at the same time, to give plenty of room for the legitimate play of his imagination.

SELFISHNESS

Though really a much deadlier evil than the kind of lying just treated of, selfishness is usually considered of less importance. Perhaps because it hides itself more subtly; more, probably, because it is less inconvenient, it misses the attention it deserves. An obstreperous temper, for instance, a habit of destructiveness, a tendency to defiance, and other such shortcomings will be met by the parent with all the force he can

gather, largely because they are such inconvenient things; while a quiet, deadly selfishness may exist for many years without seriously disturbing any one. We are all familiar with instances in point: We know the unobtrusive boy, regular at school and at church, who, made bank cashier, suddenly absconds, the event shocking the community like an irrational visitation of the devil. Whatever the devil is, he is not irrational, and the preparation for the apparently sudden event had, in reality, been slow and orderly.

We know also, and perhaps more intimately, the charming girl, the delight of the neighborhood, who, grown to womanhood, fails in duty, neglecting her children, spending her husband's money on herself, never lifting finger to help her old parents or her struggling brothers and sisters. We know the sharp, hard man of business, whose one claim to consideration is the fact that his parents idolize him,—we cannot see why, and so we charitably assume that they see some virtue which is hidden to us,—the truth being, of course, that he has never bothered them, has done what was expected of him, and, as they have looked no deeper, and asked no more, they have given their ungrudging hearts full play. We know these things, but we do not always put cause and effect together, and see that these adult evils have sprung from the habit of selfishness, which made the very atmosphere of the child's life, and prevented the growth of any true goodness.

It is difficult for a strong-willed child not to fall a victim to this terrible evil—the root of almost all evil. His strength at first is almost always strength in opposition. He is set in a family all the members of which have superior wisdom, because of their years, and, therefore, superior opportunities in any struggle which may come up between them and him. Being strong, each defeat only urges him to fresh efforts, and a deeper sense of what he wants. Self-will thereby comes to take the place of what was at first only innocent will to do. He now desires to have things, and to have them, not so much in order to do something with them, as for the sake of gaining a victory over his habitual enemies. What does he know about their not being enemies, but most loving friends, mistakenly thwarting him for his own good? He is incapable of such conduct, himself, and equally incapable of imagining it in others. Long before he has language enough to understand mother's loving explanations, he has formed the habit of pitting himself against the people around him, of considering his own good as opposed to theirs—he has become selfish.



If he is an only child, his chances are slight. The strong boy or girl, without brothers or sisters, who grows up unselfish, broad hearted, and gentle, must both have rare ability of nature and be the fortunate possessor of parents of unusual wisdom. He must have had supplied him, by their foresight, the opportunities for self-abnegation which occur most naturally and constantly in a large family. But even when the family is large, the strongest child in it needs watching and guidance quite as much as the weakest. It will be easy for him to lead, to overpower the others; and, at the same time that he injures the delicate blossoms of their souls by his rough handling, to poison himself. To the weak, he must learn to be chivalrous, to the strong, just—else will his own strong will be no blessing, but an evil.

The companionship of his peers is an essential to him if he would escape this evil. The kindergarten alone supplies this in the right manner. In a true kindergarten, the children all live under a dispensation of loving justice, in which each one is given ample opportunity to contribute of the best that he has, and to the welfare of all, and is given the least possible opportunity for the exercise of perverted faculties.

Selfishness betrays itself instantly in the kindergarten, because it is so alien to the whole spirit of the place. Showing itself, it is promptly condemned, and the child stands convicted by the only tribunal whose verdict really moves him—a jury of his peers. Ashamed and convinced, what kindergartner has not seen the home darling, fair curls falling about his face from his hanging head, stand before his mates, keeping up a brave show of defiance, but sick at heart? As they hate the fault and condemn it, so does he, following the strong childish impulse of imitation; but that they do not hate him, he is soon made aware, for they choose him in the games, presently, just as they did before—and the dark cloud of unpopularity rolls away from him. He will think twice before he brings it down upon himself again. And while he thinks, his teacher will seize the favorable moment and ask him to do some little service the doing of which is an honor, and so lead him by degrees to see the happiness that comes from helping others.

This is one reason why the kindergarten takes children at such an early age. Aiming as it does to lay the foundations for right thinking and feeling, it must begin before wrong foundations are too deeply laid. Its gentle and searching methods straighten the strong will that is growing crooked, and strengthen the enfeebled one. Its principles do, indeed, apply to all ages and to all conditions of life, but its distinctive methods are fitted especially to the youngest and tenderest years.

Past the kindergarten age, the selfish boy needs to belong to a club. No club of adults or children long tolerates consistent selfishness in any of its members. The man or woman who strives persistently for office,

often fails to get it, or never is reëlected, unless he or she add to other accomplishments a subtle and misleading hypocrisy. The young child is not yet an adept in this devil's art, and therefore his club sees through him and promptly chastises him. The chastisement has a thousand times the effect of a domestic rebuke, because in it he sees himself, for one brief while at least, as his comrades see him, and never thereafter loses entirely the suspicion that they may be right; while at home he has probably been convinced by a whole series of alienating conflicts that they are "down on him" anyway, and he suspects bias against him in all their judgments. No boy maintains this attitude long before a company of his mates, though he may habitually assume it to any one of them. Their individual judgment he can defy, but their collective judgment has in it an almost magical power, and convinces him in spite of himself. Therefore, encourage him to form clubs. He will probably begin as organizer and president, but presently he will see the necessity of going out of himself if he is to maintain that supremacy, and so the club will begin to rule him, for his good.

If he shows any strong affection for any member of the club, cultivate it, by all means. Every affection that is stronger than his affection for himself is a means of salvation, and this is as true of an affection for an animal as for another child. Let him have his dog, then, and give him full charge of it. Better, even, let the poor beast starve if necessary, and its young master thus see his neglect in its true hideousness, than to take the responsibility of it from the boy for whose soul's health the poor animal may be sacrificed. Grown to manhood with selfishness rampant within him, the boy will do harm to more than the dog.

Make him responsible, then, and do not even remind him of his neglected duties, except indirectly. You can talk about the dog at feeding time, when you find he is in danger of being forgotten, and by your appreciation of his good points wake the boy's affection; that affection, then, instead of your will, sends him to feed the dog, and both dog and boy are fed. And so with any love—make it a means of setting the boy to work; do not leave him to revel in the joy of it, without working for it, for then even love itself may increase his selfishness, and affection may come to mean only delight in the society of another: whereas, true love, saving love, means delight in serving another. See to it, then, that the first promptings of your boy's heart lead him into active service for some one whom he loves; and enlarge the circle of his affections as rapidly as possible, in order that, in the race for his life, love for others may possess his soul before love for self.

TEASING

Not only will it save him from selfishness, but love for his neighbor will also save him from teasing,—that abominable mixture of cruelty and selfishness, which, because it dresses itself in the garb of kindly humor, so often goes unrebuked. The child who teases is distinctly taking pleasure in the pain of another. In its degree, therefore,

teasing is as low as is the torturing propensity of the Indian,—

it is, indeed, that in civilized dress, and nothing better. True of

the child, this is also true of his father. How many men

there are who find it good fun to tease the kitten or the pup, and by and by to tease the baby or the growing boy!

The mother seldom enjoys the exhibition, yet often hesitates to interfere, because she feels that in some way

she may then be spoiling the companionship of father and child—a thing so rare, alas! that she

hesitates to put any obstacle in its way. Yet she

is wrong, for a companionship such as this is of evil, and will bring forth evil continually.

The father who teases is no fit companion for any child, his own son or another. The force

of his false example is such that it is ten times more harm-

ful than the example of a bad companion. If the father be loving in other respects, and indulgent, this is still truer, for the boy, with the indiscriminate adoration of childhood, will then glorify the ugly thing with his father's virtues and intrench himself securely in evil.

You will undoubtedly be accused of having no sense of humor, and of being too strenuous, if you take a stand against this practice. You may have to bear many sharp rebukes, and be teased yourself, but, as you bear it in silence, being moved thereby not one whit, remember that you are doing it to save your child from the ignominy of ever treating another woman as you are being treated. It is because your husband's mother did not see clearly and act straightly in this matter, that you now have to shield your child from the contamination of his own father's example. Show yourself ready to join in any innocent fun whatever, no matter what the upsetting of your cherished domestic plans, and so prove to your husband's candid second judgment that you are not opposed to fun, and are not setting yourself up as a rigidly disagreeable guardian of the moralities, but are acting from principle. Depend upon it, if he is anything of a man he will love and respect you the more for it.

If you have a keen sense of humor, you will often have to fight to maintain your own attitude of disapproval. If you must laugh,—for teasing, in its lighter phases, is sometimes rather funny,—laugh openly,



admitting candidly that it was funny, but still wrong. And, after having thus maintained your principle, even while confessing your human weakness, wait your opportunity to bring into fuller view the unkindness hidden under the fun. You cannot moralize at that time, nor is a laughing audience in a promising state for contrition.

But you can, sometimes, if you are quick-witted, turn the tables and tease the teaser. Few procedures are more convincing. To laugh at the awkward predicament of another is one thing, to see that you are yourself amusing in the same condition, is another. The unkindness which is at the root of teasing is then most apparent, and the ground is ready for the seeds of reform.

Chivalrous ideals have their use here. The strong boy should be ashamed to maltreat a little weak thing, and his sympathies should have become so keen that he cannot see it suffer without suffering himself. (See "Cruelty," in the article on "Faults of Weakness.")

A true love of humor, refined by the best cultivation, has also its value—perhaps it is the most valuable aid of all. To a man whose sense of humor is delicate, and perhaps a bit fastidious, this cheap form of wit is almost repugnant. It ranks with the tramps and mothers-in-law of the comic papers. Cultivate the boy's love of fun, then, by all means in your power, constantly helping him to better and better discrimination. This is a difficult task—how difficult you will only know when you seriously attempt it—and the probabilities are that you will have to educate yourself as you do the boy. However, that necessity is one of the compensations of motherhood; for the woman who teaches herself in order to keep pace with her children's needs, is always young. You will read with him "Alice in Wonderland," "Through the Looking-glass," and Edwin Lear's "Nonsense Books." You will take the "St. Nicholas," and the "Youth's Companion," and enjoy with him the innocent fun there to be found. Rudyard Kipling's "Just So Stories" are also a delight, while the old-fashioned "Peterkin Papers" and "The William Henry Letters" are perennially fresh and funny. You will probably not be able to keep him from the "Funny Page" in the Sunday newspapers, but, while you laugh at the pictures with him, you can gently criticise the coarser ones, and thus help him to form the habit of discrimination.

Your whole object, in your campaign against teasing, is so to cultivate his sympathies, his chivalry, his love of others, that he will himself hate the cruelty involved in the act; and so to widen his opportunities for enjoying genuine humor which, by the way, is always kindly, that he will not be driven to tease in order to gratify his longing for it. In short, you will cultivate the love of humor involved in this propensity, and annihilate the cruelty.

IRREVERENCE

This fault springs most spontaneously in children who have successfully matched themselves against those in authority. A weak teacher; an indulgent and foolish mother, especially one who harps upon the cord of her boy's love for her until she fairly wears it out; a soft-hearted father, who in moments of exasperation shouts threats which he uniformly fails to carry out—all these may be responsible for the appearance of the ugly evil. Children are keen-eyed and quick-eared, and the trespasses of their elders are never securely hidden from their ken; and when to the palpable failures of those in authority over them is added a pretense of infallibility, disgust inevitably takes the place of respect. As far as the foolish grown persons are concerned, it is no more than they deserve, but the trouble is that it hurts the child.

Perhaps we may be forgiven for assuming infallibility—some of us do it very feebly and spasmodically—since we have so often been told that we not only ought to appear infallible but to be infallible. Not having the virtue, we assume it. Pardonable as the assumption may be, however, it is an utter mistake, for the one thing no child will stand is pretense. Since he is usually painfully sincere himself, he sees no necessity for pretense; and when to all this is added the fact that he is often required to give up his cherished joys because of a pretense, it is no wonder that he rebels and scoffs.

In making your child reverent, therefore, you have to give him something that he can revere. Never exact it—let it come, as indeed it must come, as the involuntary tribute of his nature to something higher and holier. Help him to look below the surface of things, to see in the teacher, as we have just suggested, the source of knowledge; in the parent, the source of family affection. To admit your shortcomings bravely is to command his respect for your honesty, and to ask his coöperation in the effort to overcome them is to make him love the good which he sees you striving to attain. Above all things, to bow your own will sincerely and humbly to God's is to make him reverence God.

A few simple, heartfelt words will suffice to show the child that your own love and reverence for the Heavenly Father are sincere. If you pause sometimes in your work, and, putting your arm around James, say, very softly: "I love you! How good God is to give me this little son," will not that profit James more than many sermons? Reverence is so fine and rare a virtue that it can be taught only by example.

INQUISITIVENESS

Inquisitiveness is nothing more nor less than interest turned wrong side out. It is obvious, then, that to cure it, one must simply turn the interest right side out again.


In its inception, this fault often springs from the habit of parents of sending their children out of the room just as the conversation reaches a point which makes it especially interesting. In some families this habit is almost a constant one. I remember one instance in which the mother, a woman of many affairs and keen interest in her neighbor's doings, felt herself terribly aggrieved at the persistent curiosity of her two little children; yet no one could be long in her house and not see that she was herself entirely responsible for this state of affairs. In the first place, she often talked about the children before their faces and not directly, as in introducing them, but by little interjected allusions, so that the children never knew at what moment in the conversation that most fascinating topic, themselves, was going to be touched upon. In the second place, she was teeming with hidden references to things the children naturally desired to know about. She spelled until they, stimulated by curiosity, learned to spell; and then she used long words, until their vocabulary, similarly stimulated, expanded so that it was difficult to circumvent them, and then would talk animatedly, while they sat still as mice, with sharp eyes fixed upon her face, hardly daring to breathe for fear she would notice them. At the climax of the story she would suddenly lower her voice impressively, check herself, say, "Children, run out and play now; mamma wants to talk a while on matters that do not concern you" — and be horrified at the result. For the result was sometimes open rebellion, and sometimes sly eavesdropping.

Now, it may be occasionally necessary to send children out of the room in order that their elders may discuss an important matter of business — it is certainly never necessary to send them out in order to gossip. And for once that children are sent away because of real necessity, they are sent ten times for the mere gratification of the parent's desire for an immediate taste of the dish of gossip.

Of course, if we realized the seriousness of the offense we should not commit it. If we bethought ourselves that this little morsel was going to cost our child some of his sweetness and sincerity of nature, was going to help transform genuine love of the neighbor into a poisonous curiosity, quite devoid of sympathy, we would curb our tongues, and purify our minds. If, in any household, the rule obtained of not saying before the children anything that would lead to lower views of the people about them, and of never sending them from the room that you might yourself give utterance to a disparaging remark, not only would the chil-

dren be saved from inquisitiveness, but the whole tone of the family conversation would be Christianized.

The natural curiosity of children in regard to out-of-door things; is, of course, an interest of great value. To foster it, often means to enable it to drive out, by its vigorous growth, the evil curiosity about their neighbor's affairs. To cultivate it, therefore, is no less a moral than an intellectual duty.



Encourage the children, then, to make collections of all sorts. Help them to make nets of a bit of mosquito bar sewed around a hoop of wire, and fastened to an old broom-handle, or a straight stick from a tree. Then turn them loose to catch butterflies and insects. By the judicious use of a little choloform you can render the death of the little creatures more merciful than it would be likely to be out of doors, and by preserving them for mounting on little corks, by means of long steel pins, you can provide an occupation for rainy days and winter evenings. Have a good reference book in which to look up the names and habits of the insects, and help the children to look them up and label them properly. Collections of stamps are valuable for the same reason, and so with any other collections, including collections of pictures cut from periodicals. The child with a strong sense of humor may make a collection of jokes, and have a scrapbook which will enliven many a winter evening, and furnish him with a good stock of stories to tell to his companions.

All sorts of investigations, too, made be made to serve the same purpose — the substitution of a true interest for a false one. When the boy plays fire-engine, let him go to the nearest fire-engine house, make friends with the men, see how they eat and sleep and dress, watch them drill, and learn thoroughly their relation to the town. If you know a good, manly policeman, ask him to tell the boy about the discipline of the police force, and of its important work. Cultivate the postman, likewise, and help the boy find out all about the postal system. Visits to the city electric light works, the car barns, any neighboring factories, even the blacksmith shop and the carpenter's, will serve to awaken his interest in the helpful activities about him and to weaken his desire for knowledge of the morbid activities.

BAD MANNERS AND IMPUDENCE

To a large extent, what are called children's bad manners come from a lack of perception. For example, a child who is asked by every stranger who speaks to him how old he is, where he goes to school, how many brothers and sisters he has, and whether he loves his papa and

mamma or not, fails to perceive the reason why all sorts of personal questions are not good manners. They are, to his perception, adult manners, at any rate. Therefore, in all good faith, he insists upon knowing why Miss So-and-So has no husband and children. He discourses about his mother's age as freely as she and her friends do about his, and no amount of "talking to" avails to counteract the force of constant example, and to induce him to treat adults, not as they treat him, but as they wish to be treated.

The first necessity, of course, is a change in your own manner toward the child and toward other children. While you may not be able to induce other persons to suppress obnoxious questions, you can at least make it the rule in your own immediate family to do to the children as you would like to have them do to you. They will not become Chesterfields, even though you all strictly adhere to this rule, for there are many little delicate distinctions necessary to really good manners that are beyond their power of comprehension; but they will feel the spirit of good manners, and, in their good moments, at least, will respond to it. Sometimes it happens that the fineness and quickness of a child's perception, together with the grace belonging to all young creatures, leads to the very finest, because the most unconscious, of good manners, but these instances, as rare as beautiful, are not to be counted upon as the norm of childish courtesy, but rather as the promise of what may be in the future when the whole character is rounded and sweetened.

For, as Howells has so convincingly shown us, good form is, at bottom, altruism. His "Traveler from Altruria" had the most charming manners, even when measured by the standards of a strange country. It is much to expect of a little child such consistent altruism—a height of moral conduct so dizzy that we ourselves would be far from at ease in its rarefied atmosphere. We can only hope, then, to get the crude material of good manners at best from our young savages in the nursery. We can hope that they will be, in the main, kind in intention and as graceful in expression as may be consistent with their stage of development. If we secure this, we need not trouble ourselves unduly over occasional lapses into perfectly innocent and wholesome barbarism.

Quick sympathies go far to soften this inconvenient, if normal, barbarity, and the child who has the quickest feeling for the position of another, will, other things being equal, have the best manners, and attain them with the least self-consciousness. What could be better breeding, for example, than that shown by the little heroine of the following story?

She was a little girl only seven years old, and she was new to her school and its standards of conduct. In the dressing-room, one day, at recess time, the children were discussing the coming holidays and boasting

of what they were going to do for Christmas. Presently the question of money came up, and child after child told how much he or she had saved for the approaching occasion. Now it happened that Dorothy had saved more than any of the others, having recently had a birthday on which she had received several quarters and half dollars from affectionate, if forgetful, relatives. Therefore she was saying to herself, as each one recounted his wealth, "I have more than he has. Just wait till I tell, and I'll beat them all," when her eye happened to fall upon the child standing next to her. Dorothy had just discovered that she was an orphan, and her quick sympathy noted the trembling lip and the wistful eyes that dwelt upon face after face of the happy, boastful children. Dorothy guessed at once that this little girl had no money, and instead of making her triumphal boast the grand climax, as she had planned, stole her arm shyly about the other child's waist, and whispered, "I wouldn't care, if I were you," leaving it to be inferred, by her silence, that she, too, was penniless.

Yet it was this same little girl that said, to a bald visitor, "Why, you cut your hair shorter in front than I did mine, didn't you? What did your mamma do to you?"

She was really no ruder in the one case than in the other—in both she exhibited a sweet comradeship, which, if charming in the one case and awkward in the other, was yet, in both, of the very essence of good manners.

As for table manners, one is almost tempted to say that they are beyond the achievement of any honest child. A little child, who comes to the table largely to play, because his chief sustenance is milk, not drunk at the table; a sickly child, whose interest in his food and in the outside world is small; an only child, whose elders have watched every mouthful he has eaten; all these may attain good table manners. But certainly the growing boy, full of health and spirits, possessed of a keen interest in the outside world, and an overpowering desire to return to it as speedily as possible, who nevertheless cuts his food into small mouthfuls, chews properly, waits to be served last, and does not inquire what dessert is, is a rare spectacle—so rare, indeed, that I, for one, have never seen him.

Yet we all desire to see him seated at our table, unique in his glory, and we spare no artillery of speech and punishment to transform our own heedless boy into this superb creature. It is wonderful, when you think of it in this connection, how universal is the belief that if children do not learn these little niceties of behavior during extreme youth, they will never learn them so as to be at home in polite society—wonderful, because the proportion of adults who cram whole bananas into their mouths at one fell swoop and refuse to use

a napkin, is so much smaller than the proportion of children who thus misbehave. One has a heretical suspicion that it is possible to learn good table manners after the period of extreme youth has passed, and one wonders—perhaps just after one has engaged in a particularly impotent struggle with the evil—if the battle is worth all the tons and tons of powder and shot?

If it did any good, one might steel one's soul to making life miserable for all the adults at the table by a running fire of rebukes and remonstrances directed toward the juvenile element; one might consent to transform what should be a tri-daily festival into a tri-daily meeting of the Most Holy Inquisition; one might continue to dismiss wrathful children from the table, and to try to carry on a cheerful conversation without heeding their rebellious mutterings, rolling off into the distance; and one might do one's best to enjoy one's dish of ice-cream with the dear culprit—really the treasure of one's heart—looking on with tearful eyes, turned now and then, in utter desolation, upon the empty dish which has been prescribed as good for his manners—one might dare all this, and more, if the results were at all encouraging. But I put it to you candidly, my sisters, are they?

I think that in this, as in so many other things pertaining to the upbuilding of true character in our children, we must exercise patience. To do so intelligently, we must consider the conditions. We must remember that a child who gobbles his food is not in a dangerous way, unless he has a very delicate stomach. His general strength and vigor, seconded by his useful digestive organs, carry him along wonderfully well, considering. He is, to be sure, a disagreeable person to look at while he is engaged in gorging—but he is as innocent of intentional wrong-doing as is the boa-constrictor whose methods he imitates. It might be simpler not to look at him than to call the attention of the entire family to him by your irritated—and irritating—comments. We might, perhaps, profitably ask ourselves which was the greater moral evil—yes, or the worse table manners—to swallow one's food in chunks, or to scold about it.

Having, let us hope, concluded that we will not thus add our own bad temper to the sum of evil already existing in that dining-room, there yet remain one or two things that we can do. We can bear in mind that the boy does not in the least understand what we are making such a fuss about—to him there is no real harm in putting his potatoes into his tea; it is merely an interesting experiment. To us, it is a cataclysmic innovation, and we need Jean Paul Richter to remind us that the child will soon get over it, and that we need not, therefore, pay much attention to it. We can remember that it wouldn't at all trouble his equanimity to see our faces all smeared with gravy, and that there-

fore he fails to see the importance of the use of the napkin. To tell him that he is offensive does not convince him, but adds to his general impression that you are a person of unusually difficult notions, who must be borne with, but not too much noticed. He does not have to wash and iron the tablecloths, and therefore, to him, it is a matter of supreme—but, let us assure ourselves, not criminal—indifference whether he gets butter on it or not. We can remind ourselves of all these things and, abandoning our usual methods, which are really only the reflection of our bewildered indignation, set ourselves seriously to study the problem.

I think we shall then presently find that it will be necessary to raise the child's ideals. We shall have to avoid scolding and contention for the sake of doing this as much as for the general peace of the family. We shall find useful all sorts of little devices such as a silver cup, a knife, fork, and spoon set, a dainty china oatmeal set—devices which will help to make him associate beauty with the act of eating. So will flowers in the center of the table, and, especially, a little spray laid near his place. Instead of giving him a tray, let us spread a fresh white napkin at his place—or, better still, let him spread it—and place his things upon it with scrupulous care. And we may give him a clean napkin every day; though the napkins provided for this purpose may be small and cheap, we will take care that they are clean and plentiful. The whole object is, that the child should have a fresh start every day, and not be hampered by the discouraging records of yesterday's uncleanness. Let the table itself act as an ever-fresh monitor, silently setting before him ideals of daintiness.

Then utilize gladly all possible social occasions. When you are going to have company to dinner, help the children to feel that it is a happy event. With their naturally hospitable instincts, this is never hard to manage unless you are in the habit of giving the children a good talking to before the advent of each friend or relation. In that case, of course———! Having led them to expect to give and receive pleasure, dress them neatly, not too long beforehand, and if you must admonish, take up just one subject—ask them to be careful to cut up their food nicely, or not to interrupt. Having said it, drop the subject resolutely from your mind, and give your whole attention to your guests. Nothing is worse breeding, we all know, than to let our guests hear the creaking of the household machinery—but we do not always apply the maxim to our management of the children. If you keep interfering, by looks and nods, and whispered injunctions, the whole educational value of the occasion will have departed—the company meal will be to the children just a longer, more trying addition to the family feast of torture. If they are let alone, however, they will

respond to the pleasant atmosphere—the flowers, the additional delicacies, the unusual formalities of service, will all help them to conceive of dinner as a social function and will lay the foundations of an appreciation of their social duty.

For good manners at table, are, of course, at bottom, a social duty. I cannot believe, in the first place, in the extreme harmfulness of big mouthfuls and insufficient chewing; but even supposing it to be true that the child needs to avoid these faulty procedures for the sake of his health, and supposing that you have succeeded in impressing this idea firmly in his mind, you have not got one step nearer true table manners. An unwiped mouth, at any rate, is not unhealthful, nor is the habit of drinking tea from the cup with loud sips, nor a hundred other objectionable little tricks of manner. These things are forbidden solely because they are offensive to the refined sensibilities of the polite adult world. To avoid hurting the sensibilities is a social duty.

Like all other duties, this should be made delightful, not disagreeable. We have already seen ("Training the Will," in this volume) that the object of our teaching should be to lead the child to love righteousness. Taught the requirements of good manners in general and pleasant ways, his own sensibilities refined by constant association with courteous people—too well-bred to rebuke him publicly, or even to notice his shortcomings—the child will slowly, and as far as the measure of his ability goes, rise to the occasion, and his manners at table, as elsewhere, will imperceptibly grow better and better. Best of all, he will, like our colored brethren, as explained by Mr. Howells, learn to really enjoy good manners.

As for impudence, it is the natural faulty manner of children, sharpened, by wrong treatment, into a positive evil. Like inquisitiveness, to which it is nearly allied, it springs directly from the assumption of a double standard of morality, one for the child, and another, and much easier one, for the adult. Such a state of things is at least as evil as the double standard for men and women and has less excuse for being. Impudence is, at bottom, the child's perception of this injustice and his rebellion against it.

When, to this double standard, the standard that thinks it right for the adult to gossip, for instance, and wrong for the child to listen—that permits of all sorts of convenient and polite deceptions on the part of the adult and violently opposes equally convenient, if impolite, deceptions on the part of the child—when to this is added the assumption of infallibility, it is no wonder the child fairly froths at the mouth in impotent—and impudent—rage. When one of us finds a faulty neighbor rebuking us for faults of which she herself is guilty, we call our indignation righteous; and if we lapse into the vernacular—as under stress of

feeling we are likely to do—we say that we have given her a piece of our mind and taken her down a peg; and we carry our head high in air with a sense of notable achievement. But when our children act in precisely the same way, from the same motive, lapsing into their vernacular, which may be street slang, we are appalled at their impudence.

For, if we come to analyze it, what are the speeches which we find so objectionable? “Do it yourself, if you think you’re so smart.” “Maybe I’m rude, but I’m not any ruder than you are. How did you treat my company the other day, I should like to know? Sent them home! Just wait till you have company, and I’ll show you how it feels! I’ll make them feel the way you made my company feel.” “I’ll do it when I get good and ready.” (This, in imitation of her mother’s reply, given, perhaps,—though not always,—in that instance with dignity, in this, without it: “When I’m ready, my dear.”) “I think you’re just as mean as mean can be! I wouldn’t be so mean!” (Is this worse, in reality, than “You are a naughty, naughty little girl, and I am ashamed of you!”) and all sorts of other expressions of candid adverse opinion. It may be wrong for the child to have an adverse opinion, though in some cases it seems to be unavoidable if the child is to have any opinion at all; but if he has it, it is surely more wholesome for him to speak it out with vigor, and then let you face it, and meet it if you can.

Besides these forms of impudence, there is the peculiarly irritating “Well, you did it, yourself. I guess I can if you can”—irritating because it is sometimes wholly true, though unpleasant, and sometimes half true. In the latter case, the parent may not have been at all to blame, yet to the child’s inadequate perception he may seem to be.

In all these cases the child is partly in the right. He is stating a fact, as it seems to him, and violently asserting that you are not privileged to demand more of him than of yourself. The evil comes in through the fact that he is doing it in an ugly spirit. He is not only desirous of stating the true relationship between you, but desirous of putting you in the wrong and himself in the right, and if his doing so hurts you, so much the better. All this is because he is angry—it is exactly what we all do when we are angry—and, therefore, in impudence the true evil to be overcome is the evil of anger.

Show him, then, by every means in your power, that you are open to correction, even when administered in a most unloving spirit. Admit the justice of the rebuke as far as you can, and leave him, absurdly



bristling to meet your anger, with no anger to meet. He will abandon that attitude with comical haste, and the strife between you will disappear. If you see that he is not sufficiently master of himself to discuss it safely and sanely, or if you find, as may well be the case, that you are not sufficiently master of yourself, say, gently but firmly:—

“My dear, I believe we both mean to do what is right, but it is hard to see what the right is, just now. Let us drop the subject and take it up again after supper, when we are calmer. I promise you that if you can make me see it as you do, I will do what is right—perhaps I will do exactly as you want me to. And I am sure you, too, will try to be fair with me.” Having so delivered yourself, do not be cajoled into saying another word. It will take him a while to quiet down, and you should pay absolutely no attention to the muttering of the departing storm.

SELF-ASSERTION

STURDY as the individuality of a child may be, it still has to struggle with adverse circumstances. It is young, not yet aware of itself, and frequently related by the closest ties of blood to adult individualities of the same vigorous constitution, against whose mistaken ideas it has to maintain itself.

Roused, as such natures, destined to triumph over difficulties, must be, by all opposition, self-assertion reaches and passes the danger-point, and therefrom springs into rampant being a whole host of faults. Chief among them, the basis of most of them, is

PRIDE

Although recognized formally by one powerful branch of the Christian church as one of the seven deadly sins, there is perhaps no sin to which we feel a greater leaning. We are proud of being proud, instead of ashamed of it. The man who, in the dim past of the English language invented the phrase “a proper pride” ought still, as far as an indignant finite judgment can see, to be very much occupied with purgatorial torments. He is responsible for many evils; for the frail human heart at once seized upon his suggestion and from that moment all its pet prides were dubbed “proper.”

Let me lift a few thousand years of expiation from that unknown man's overburdened shoulders by publicly declaring with what feeble power I may, that there is no such thing as a proper pride. All pride is inherently vicious, and is the father of vice upon vice. You remember how Dante pictured it? The punishment of pride, he said, is to be frozen in a sea of ice. This is, of course, but an image of the frigid isolation of the proud soul. Cut off on every side from free and whole-

some communication with his fellow-beings, the helpful currents of being congealed within him, he is a lonely and tragic being in the very midst of life. Though hell itself burn around him, its heat cannot penetrate his rigor—the *rigor mortis*, truly, the death of all noble impulse.

If, then, pride is so deadly a thing—deadly because it is utterly opposed to love—shall we tolerate its beginnings in our children? Shall we foolishly add to the territory it already occupies in the powerful will of the child we love, by pitting his strength against our own? Suppose that for long years, we always win, to the forces slowly gathering within him will only be added a sullen patience, a power of vindictive waiting that increases his evil force and makes him finally victor. Then who can put down the pride?

“I tell you, I got ahead of mother that time!” he shouts. “I’ll teach her that I’m getting too big for her to boss around!”

Under the mistaken notion that strong boys must be managed by their fathers, as their strength gets beyond the mother, at this period of their career they are often turned over to the father, who undertakes the task bravely, but with many qualms manfully suppressed. Feeling that his superiority to his wife is, at bottom, a question of physical force, he uses it upon the boy to the best of his ability. Conscientiously hiding his tender feelings, he is habitually stern and unyielding, attempting to train his boy as he would his dog. Not being a dog, with a will acting best in submission to a more intelligent will, but the very son of his father, the boy passes through rebellion after rebellion and perhaps finally saves himself by running away from home.

Saves himself, because out in the free world he has a chance for the play of his individuality. In opposition to the difficulties which beset him, he has plenty of exercise for his powers of endurance. The rule he is under is the law of the land, which he may change, if he likes, when he comes to man’s estate. To submit to it, therefore, is only what he will ask others to do in their turn; that is, he now submits to a law which others have made for him, and in return he will by and by have a right to ask others to submit to a law which he helps to make. In such submission, he sees that there is no ignominy.

If he has so preserved the good of the intellect as to see this truth he is safe. But, if together with his strong will he has a confused brain which fails to make the distinction, he hurls himself ineffectually against the existing order of things, and sooner or later becomes one of the outcasts of society.

Is it not obvious, then, that the true way to meet this evil is to give to the boy, within the safe precincts of the home, the same freedom, the same impersonal law, which he finds in the world outside?

But more than this is needed. Freedom and even-handed law are good things, but he may so flourish under them that he will surpass, at least in his own estimation, those around him. How shall we give him that meekness which alone will counteract his sense of superiority?

There is a beatitude which he needs to learn, as the old phrase has it, "by heart." It is this: "Blessed are the meek, for they shall inherit the earth." Probably nothing will make him more indignant than to be told that he ought to cultivate meekness, and probably, too, there is no virtue more out of fashion at the present time. Yet meekness really means teachableness, and in this age, when we all so nearly worship knowledge, what can be more necessary than a teachable spirit? It does not mean, as we have falsely come to think, tame and lifeless submission to injustice, but it does mean a willingness to learn from all things and persons, however lowly. Stick and stone, budding tree and singing bird, all speak to the listening child. No presence can come near that does not leave him richer for the moment's companionship. Therefore is it that the meek inherit the earth; for the open ears of their spirits hear the message spoken by every living thing.

The old-fashioned fairy tales, which have so much to say about the secret of understanding the speech of animals, may be made to serve a good purpose in this connection. There is a beautiful story, written by George McDonald, called "The Golden Key," which suggests, through the baffling and alluring mystery which is its atmosphere, the very idea which the mother of such a boy will want to convey to her child. Knowing meekness thus, in such lovely guise, he may learn to love it and to make it a habit of his soul.

Having once established this foundation, it is comparatively easy to take the next step; for, if the child recognizes that he has been receiving help from all the world about him, he will be ready to acknowledge that he owes it somewhat in return. Prudence and tenderness then join forces with gratitude and make a strong stand against his besetting enemy.

WILFULNESS

Once upon a time there was a little boy, about four years old, who saw the bees swarm for the first time in his life. Much interested, he wanted to go up at once to the great, brown, buzzing bunch upon the branch of the bush and investigate its workings. He would have liked to feel of it, to examine it, to taste it, and to smell it; to subject it to all of his five keen young senses. His grandmother, wiser in her day and generation, naturally endeavored to withhold him; but he, having been amply convinced that grandmother often thought things

would hurt him, and that usually it was well worth risking the pain for the sake of the interesting experiences gained thereby, rebelled vigorously.

When his mother appeared on the scene, a very pretty struggle was in progress. Setting the boy free, the mother said promptly, "Why, yes, go and look at the bees if you want to. Grandmother wanted to save you the pain; but it is your own body, and you can let it get hurt if you like." At first he started forth valiantly, while his grandmother gasped in dismay; but presently he paused, knowing well from past experience that something calling for careful consideration lay back of his mother's brisk permission.

"Will it hurt me?" he asked.

"Well, yes," his mother answered, "probably it will; but then, you will see the bees."

His own argument, put to him in this fashion, seemed somehow to lack validity. He reflected upon it: "Will it hurt very much?" was his next question.

"Yes," said his mother, "it will hurt about as much as if you had hundreds of little pieces of burning coal sticking all over you."

The child's pause became a permanent one.

"How near do you think I could go?" he asked.

His mother drew with her foot a line in the earth. "I think you could safely stand there," she said. "That will be near enough for you to see the bees clearly."

"Suppose I step over the line just a teenty, teenty, bit?" he coaxed.

"Try it," said his mother cheerfully. "Perhaps it will be all right." Again he decided it was just as well not to try.

For two days the bees hung on the bush, and the other children in the neighborhood were scolded, whipped, and stung, but this little boy, his toes against the line, stood and watched, and was content and safe.

On the whole, there is no surer cure for wilfulness than thus to give way suddenly from before it. The child's will, rigid and ready for opposition, collapses when that opposition is removed, just as suddenly and helplessly as does one's body when pushed against an obstinate door which unexpectedly flies open. In the effort to right himself, after such a moral collapse, the child is perforce obliged to exercise some degree of self-control, and his will, for those few seconds of recollection at any rate, is turned, as it should be, against himself.

Moreover, even if the child persists, after such treatment, in carrying out his original plans, it is safer, unless life and limb are actually in danger, to let him go on and take the consequences. Only by a series of such experiences will he learn to distrust, sanely, his own judgment, and to hold his will in abeyance until he has carefully thought the matter out.

Such is, of course, in the main, the lesson of Goethe's "Wilhelm Meister." His hero, you will remember, follows his own desires and inclinations, and drinks deep of the bitter waters of repentance. Yet, nevertheless, so clearly helpful are the lessons which his sins and mistakes have taught him, that in the end one cannot but agree with his teacher's exclamation: "Blessed is he who neither repents nor repeats his past follies."

TEMPER

Unlike the weak-willed child who is obliged to gain strength for the things which he most desires to do by intoxicating himself with passion, the temper of the strong-willed child is much more likely to be slow, still, and resentful, rather than passionate. Of course, temperament has much to do with this: there are children with strong wills and excitable and nervous tempers, who are passionate as well as resentful. As far as they are passionate, the treatment prescribed for the weak-willed child's passion is applicable here. (See "Faults of Weakness.")

To overcome the sullen resentfulness which so often mars an otherwise sunny and cheerful disposition, one needs first of all to avoid arousing it, and nothing is surer to arouse it than the continual opposition of those in authority. The child, conscious of his own strength and ability, and equally conscious of the disadvantages of youth and dependency, resents as a bitter injustice the authority founded, not always upon right and justice, but upon superior strength and age. Even when the authority is in the main righteously exercised, it must often be beyond the comprehension of the child. He cannot appreciate all the reasons for the prohibitions and commands which are lavished upon him, and therefore his rebellion is as great as if the authority were, in truth, an unrighteous one.

Though parents are sometimes forced to take an attitude of opposition which cannot be explained, still the occasions are in reality much rarer than those parents themselves are aware of, or are at all likely to suppose. Let it be clearly recognized that the habit of resentfulness, once formed in the child's soul, will undermine all loving and gentle impulses, and there will be few occasions, indeed, when the interests of the household will be so great as to make it necessary to put the child in such a danger; perhaps once a year some genuine emergency may arise in which the authority of father or mother must be unquestioningly obeyed.

Suppose, however, that this evil has already taken root in the child's mind, how shall we help him to get rid of it? Here, I think, we may take a lesson from that book of Old Testament literature known as the Psalms. Reading them, we cannot fail to see that their music rose from

the bitter conflicts of an upward-yearning nature with its own low tendencies. We see that David's enemies, against whom he so constantly implores the Lord's aid, were in reality more than the nations surrounding his kingdom—they were the evil forces battling against the kingdom of heaven within him. It becomes evident, then, how they must be made to help the vigorous boy who must likewise do battle with his own evils.

The war pictures, the stories of courage in battle, the martial music—"Onward Christian Soldiers," and the like—in which the boy's soul delights, may all be made to help him in this battle against his fault. For resentfulness lives and has its being only in a kind of forced inactivity of the moral nature. It is like the filth and scum which accumulates in the stagnant pools of a river; any strong current of action sweeps it away and leaves sweet and clean the place where it was. If, in every way, the boy's ideals are broadened, his nobility of soul is nourished, his lovingness is deepened, the day will surely come when he will be ashamed to resent, and be great enough to forgive.

QUARRELSOMENESS

Generally speaking, this fault springs from the love of ruling. The boy, having mastered part of the world around him, now desires to master all of it, including his companions. Among them, fortunately, are usually some at least whom he cannot rule, and always there are times when the weaker majority join forces against him. Then come quarrels.

To set right this disagreeable state of things much training is needed. If the child has already been grounded in meekness, of course this particular fault will never arise, or, if it does appear, will as quickly disappear, counteracted by the force of the opposing virtue. But if the child, as is probable, is on the way to learn about meekness, he will need also the aid of a more obvious virtue, that of justice. As if by a Providential provision, in all normal children the love of justice is a marked characteristic, and the mother who wishes to call it to her aid finds it a prompt ally. That boy who is convinced that it is not fair for him to have his own way constantly while the other children do not, will presently suggest, himself, that they take turns.

In the effort, however, to divide these turns equitably, many little quarrels will arise, and I have myself found the little device of a "Justice Club" to meet this requirement very satisfactorily. The "Justice Club" consists merely of the children concerned in the quarrel, who debate upon the right and wrong of the issue they are considering, according to the regular proceedings of a debating club. For very young children this means simply that they choose some disinterested person to act as president, and to him address their argument, speaking one at a

time without interrupting. The spirit of quarrelsomeness disappears the moment they form themselves into the club, and the intellectual difficulty, which is sometimes more complicated than an uninterested adult would suppose, is given the expression that is justly its due.

DESTRUCTIVENESS

Every one knows the only cure for this evil, which is an evil usually compounded of heedlessness and passion: the child must remake or replace whatever he destroys. What are called by psychologists "motor children" are particularly prone to destructiveness. In their anger, the very presence of a breakable object acts as a suggestion which they are not able to resist—the impulse is quicker than any prudent reflection. In dealing with this difficulty the only hope for the mother is to set up an inhibitory impulse, which will act with sufficient promptitude to overcome the destructive impulse. Long and laborious labor many times repeated will make such an impression upon the nervous system of the child that he will not lightly bring upon himself the necessity for it. In the meantime, his sense of justice shows him that when he has broken your vase he ought to get you another as good as he can manage to earn. You will, of course, arrange little plans by which he can earn the money, and will take a cheerful and friendly interest in his efforts to make reparation. But while you help him in all these ways, do not, as you care for his welfare, make the task an easy one, or let it consume too little time. You are trying to make an impression upon nerve and brain centers sufficiently deep and lasting to overcome an inborn proclivity.

UNCONTROLLED POWERS

BESIDES the evils arising from the consciousness of strength and self-assertion, there are others, as a rule easier to deal with though more annoying, which arise simply from the fact that the boy's abilities are not yet under perfect control. In many cases this is as much a physical condition as a mental one, and therefore, whatever our educational efforts may be, we must rely chiefly upon time. The nerve and brain centers themselves are not yet in a state of perfect equilibrium and balance; the whole organism is undergoing the violent and frequent changes necessitated by the rapid growth of the child.

Remembering this, we shall see that our first duty is to supply the child with the right conditions of growth; and our second duty is to leave him free to take advantage of these conditions. We will need, indeed, to armor our souls with patience, but this is made easier in proportion as we recognize that relief is surely coming, hastened by each serene and wholesome day which passes over the child's head.

UNPUNCTUALITY

The chief cause of this troublesome difficulty — which is not at all a fault, but may become a disadvantage — is the fact that the child as yet has no adequate conception of the passage of time. The time concept is one based upon a great number of experiences, and calls for the power of abstraction to a very marked degree. It follows, of course, that we find it very slowly developed in primitive peoples and in young children.

Commanded in every possible tone, from the oftentimes querulous note of the hurrying nurse to the stern exclamation of the business-like father, to be punctual, the young child, yet hardly knowing what punctuality is, takes the short-cut, and simply endeavors to so arrange his conduct as to avoid the greatest number of unpleasant consequences. In his effort to get ready for breakfast in time, he omits brushing his teeth, until such time, perhaps, as the dentist demands of him grim expiation. The little girl's hair is half combed, and braided while yet it is full of snarls. Shoes are unlaced, and neckties are regarded as inventions of the evil one. All this because the child is late for breakfast; and in spite of these efforts he still has a disagreeable time of it. Presently, as these tactics, too, fail, he gets hardened, and finally concludes that a certain amount of nagging and scolding, together with the lesser punishments, is an inevitable portion of a child's life, and might as well be borne with equanimity. He cultivates what a psychologist calls "the blessed power of inattention." His ears soon grow skilful in detecting the tone of voice which is a warning to listen no longer; they become almost self-closing machines. By such means, to the annoying habit of unpunctuality has been added carelessness, untidiness and inattention.

Of course, the only remedy is to deepen and purify the time concept. Instead of dressing for breakfast under the constant whip of the tongue of a hurrying parent, the children should dress with their eyes on the clock. They may often race with the clock — trying, for example, to get shoes and stockings on before ten minutes are up, or to brush their hair and wash their hands and face within a similar short period. To expect them to do the whole act of dressing, as most parents do, within half an hour, is to ask too much; for they will not perceive the necessity for hurrying until the clock is within half a second of winning the race, when there will be a grand scramble, at the very part of the dressing which requires the most careful attention. Give them, rather, little bits of time which they must fill up with little bits of activity, and remind them again and again that, whether they "dawdle" or not, the clock goes steadily on.

It will help the interest in this useful piece of household furniture to give the child a clock of his own, before he can be trusted with a watch. A little "Busy Bee" clock, often to be had for half a dollar, will interest and charm him, and if he is allowed to wind it, and does it regularly, he will grow to love it as a friend, and to accept its faithful admonitions to hurry, as he would not accept the admonitions of his mother.

Another help to prompt dressing in the morning—that universal difficulty which regularly shatters the morning peace in millions of families—is to have the clothes which the child is to wear carefully laid out over night. There can be no better excuse for lying upon one's back under the bed, while one investigates with keen interest the way the steel springs above bend under the pressure of the body of one's brother lost in the difficulties of pulling up woolen stockings over woolen under-drawers, than to be able to explain that one is really looking for missing shoes. Also, in the warm summer weather, when one's little gauze shirt happens to be mislaid, what better can one do than to run joyously about in one's skin in the desultory search for it? But, while all these delightful bypaths are being explored, the clock is moving straight ahead on its appointed way; and if we mothers would have the children reach the breakfast table when the clock's hands point to the hour, we must see to it that no such temptations as missing bits of clothing lie in wait for the children's early energies.

"But," I think I hear some distracted mother say, "it is just as hard to get them to bed in time, as it is to get them ready for breakfast in time. It is almost impossible to make them put away their clothes at night." Here is a little device which I have found helpful, though not by any means universally successful: Provide a little chair for each child's clothes, and play that the chair is a little child called "The Inside-out Boy." He sleeps in the daytime so soundly that one may sit upon him, carry him about, or even rock him without waking him up. But, at night, when the children are sound asleep, he awakes, and with the other chairs who are so fortunate as to have on proper clothes, he goes forth to a party. Now, proper clothes for this interesting boy are just the opposite to the clothes for the children. He puts on his coat next his skin, then his trousers, and over all his undershirt. His stockings must be put on properly wrong side out but straight and side by side, and the shoes must be set ready for his feet. In the pleasure of dressing this little fellow, the child quite forgets that he is putting away his clothes, and in the morning his interest is to see whether the chair in its midnight revels had disarranged the clothes or not.

Another device, helpful for older children, is the formation of a fire department. If they have ever seen the fireman's drill, or know at all the definite system which makes possible the fireman's rapid dressing,

they will be filled with emulation, and will endeavor of themselves to so perfect their system of dressing and undressing as to do it thoroughly in the briefest possible space of time.

But these devices, and thousands of others, have their periods of waxing and waning. They have served their purpose if, for even a few times, they have led the children to dress with as much speed and skill as possible. For just as no normal child has constantly good table manners, but only an increasing power of approximation to good table manners, so no normal child ever acquires punctuality, but only grows a little more punctual as he gets older.

CARELESSNESS

The very name of this fault shows what the cure of it must be. Yet he who should assume that the child must be taught to take care, as we adults take care, would, in the attempt to cure a trifling difficulty, bring about a greater one. For, if we must choose between carelessness and

worry, let us by all means choose carelessness. Worry — made up, as it is, of over-anxiety and fear — takes all the good things in the soul. It is a positive vice, while carelessness is merely the absence, very possibly the temporary absence, of a virtue. If we would have our children grow to manhood and womanhood, capable of living each day for itself, and of taking no anxious thought for the morrow, we must not begin by making them feel that carelessness is a great and terrible sin.

The girl who is taught that she must take care of her clothes at all hazards, remembering them first of all when she is invited to climb, or run, or jump, or to take part in any kind of outdoor play, will grow to be a fretful house-keeper, whose passionate cleanliness is the terror of her family and the burden of her own soul. The boy who takes ordinarily decent care of his clothes has something wrong with him already. He is either an inmate of an institution, or a military academy, or is institutionalized in his own home. Thought about such matters does not belong to him, and care for his appearance, being an unnatural thing, is a wrong one.

Yet, still, we who labor all day, and sometimes far into the night to provide our children with comfortable clothes, and to make our homes orderly and as beautiful as our means will allow, have to exhibit ourselves in such fashion to the world at large as to falsely represent our labor. We have worked for certain results, and so far as they are reasonable, we have a right to demand them.

I say, so far as they are reasonable, and this means that we have no right to demand that care and attention be paid things which are designed



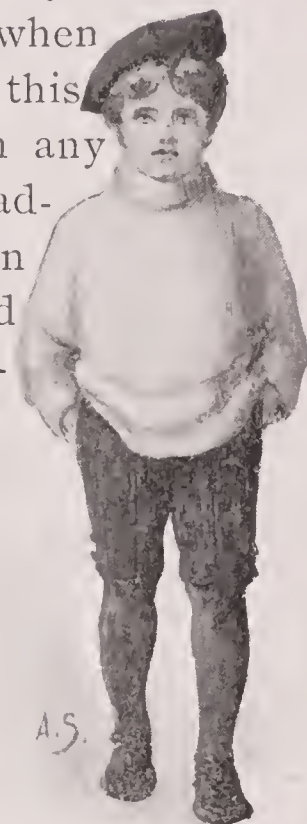
not to add to the comfort of the household, but to gratify our own vanity. Having supplied our little daughter with plenty of strong, clean gingham, with bloomers to match underneath, we may fairly ask of her to take the pains necessary to change these clothes when they become soiled, and not to tear them wantonly. Dressed in this fashion she is free to run, to climb trees and fences, to indulge in any other delightful and wholesome activity, without at all causing adverse reflections upon her mother's care of her. The boy, too, in overalls, or stout corduroys and sweater, may be decently covered and show the evidence of home care, even while he does everything except go in swimming with his clothes on.

Usually when children see that their parents are thoughtful and considerate of their wishes, and are endeavoring in every possible way to meet them, they will in return consider their parents' wishes. It is often difficult for them to understand what labor has gone to provide for them a fitting and comfortable wardrobe. They have been told, to be sure, hundreds of times; but adult speech, especially angry adult speech, has a fashion, as we said before, of rushing past closed ears. To make the child realize that, he should help sometimes in providing his own wardrobe. As early as possible he should be given a small allowance, from which to provide himself with neckties and handkerchiefs; by and by, with shoes and stockings also. He should go to the store and buy these things himself. It is better still if he can be led to earn the money himself. The little girl may not only buy the pretty little things—hair-ribbons, fans, and parasols—in which her heart delights, but may also plan her dresses at a very early age; and deal directly with the sewing-woman. In this way, trying on the dress will not be nearly so tedious, because she takes an interest in what the dressmaker is doing; and does not stand, as she otherwise would, a mere doll, to be clothed upon by other people's inventions. In short, the secret of making children care for their clothes, without curtailing their freedom or making them unduly conscious, is to make them feel that the clothes are really theirs, not mere insignia of their parents' social standing.

Carelessness in regard to other things about the house—the care of the room, books, and knickknacks—is to be met in the same fashion. The children are to be given the responsibility of some part of the household work, and to be held to that responsibility. But this subject has already been treated in the article on “Habits of Industry.”

UNTIDINESS

Essentially of the same nature as the last two faults, this also is a fault of immaturity. We have no right to expect too much tidiness



from children who are not yet in a condition to appreciate its importance. The very best we can expect from the child is simply an imitation of our own orderly ways. And this is well enough, as far as it can be brought about unconsciously. If we, on the contrary, increase the child's consciousness of his own shortcomings in this respect, we shall confirm the evil, because his mind will be filled with the conviction that he is a very untidy child, long before he is able to be a tidy one; and this conviction will actually prevent the growth in him of those faculties—high ones and late in development—which show him the beauty of order.

Therefore, let us require little of him; let us pick up after him cheerfully, and not even permit him to notice into how much confusion he has thrown his nursery. Even if he has the floor cluttered with playthings, do not dismay him by scolding him about it, and prevent him from even making the attempt to pick them up by demanding of him the stupendous effort of setting a whole room in order, but instead cheerfully say, "Well, my dear, let us get to work. I will help you. You put away the box of blocks, and I will see if I cannot put away the Noah's Ark and the tin soldiers before you have the box ready." Thus, step by step, lead him to do the work that is to be done. When he has put away his blocks, praise him, and ask him also to praise you for your share of the labor. He will thus see that it is a praiseworthy thing to take care of one's own possessions, as praiseworthy in you as in himself.

The discouraging thing is that one may pursue this course unceasingly for years without seeing any very tangible results. But the recollection that after all there should be no tangible results, and that one's chief endeavor is to prevent the formation of a sense of familiarity with all that is disorderly, and to hold the child's mind in an attitude of willingness to appreciate order as soon as order is recognized,—this reflection should be sufficient to make one willing to begin again and again, and to wait for results until the child has come to maturity.

RECKLESSNESS

This fault is usually the result of spasmodic breaks for freedom. The child's will is like a river dammed back, and little by little the floods rise and gather in strength, until at length they break down the barrier, rush through the bar, and carry swift destruction with them. To carry out the metaphor, the will of the child who is given rational freedom is like the river in whose dam there is a water-gate, or other provision for the escape of the gathering forces. Such a will becomes one of the useful energies of the world.

Nor will it suffice that the strong will of the child should be given freedom only when he demands it with such fierceness that its need

becomes obvious. His freedom must be habitual. To permit him to conquer freedom only by excessive and disorderly demands is to form within him a destructive habit of mind; he must feel and know that freedom is a daily condition of his life.

I cannot but believe that to the little human animal — as well as to all other animals — is given the instinct of self-preservation. We all know that the child has instincts of self-protection to a marked degree, but we all act as if, did we not constantly interpose between him and nature, he would rush into all manner of dangers. Therefore, we coddle and protect him in all possible ways; not only through the helpless period of infancy, but later, when all the developing powers rampantly demand room for exercise. The children of the very poor, perforce neglected, soon acquire a facility of self-protection, which to us, who have more carefully sheltered nurseries and ability to care for them, is little short of miraculous. Without turning our children loose in the streets, or leaving them entirely without protection and advice, we can with advantage throw them more constantly upon their own resources, relying unhesitatingly upon that store of bodily good sense which they share in common with young animals.

I remember a case in point: Our summer cottage was situated on the top of a high bluff, overlooking the lake; the veranda was high above the ground and unrailed; and visitors to the house always looked with horror at the children playing on this unprotected platform. As a matter of fact, neither did any one of my children ever fall off that veranda nor did the children of the neighbors whose houses were similarly built. I took the precaution with the creeping baby of letting him creep close to the edge, and of having some one give him a little push, so that he fell off into my waiting arms. Having done this a few times, so that he perceived it was dangerous to go too near the edge — for the fall into my arms always frightened and startled him — he could be safely trusted to crawl about, and was in no more danger of falling than a kitten.

Children treated in some such fashion as this get to think for themselves, and are not nearly so reckless as children who can only conquer the opportunity for the endless experiences necessary to their development by violently taking advantage of every opportunity which presents itself. When such chances are rare, his eagerness to seize them is so great that he cannot wait to consider the consequences; he must take the chance whether it is dangerous or not. The instinct which is always urging him to master his environment forces him to such reckless acceptance of the only condition on which he can be masterfully active. If,



however, from the beginning, he has been given ample opportunity for the exercise of his strength and skill, he will not need to fling prudence to the winds, but can exercise himself to his heart's content without recklessness.

The boy who has grown to adolescence without such wise permission must take his chances, and you must take them with him. Nothing you can do, except to destroy the manhood within him, will keep him from testing himself again and again with all sorts of bouts with Nature. It is as if she were continually daring him to see how far he could go with her; even at the risk of life and limb, he must accept the challenge or feel himself a coward. You may succeed in restraining him to-day and to-morrow, but next week he will break forth again with more violence because of the restraint.

Close your eyes, then, resolutely, to the risks he runs; refuse to read the columns in the daily paper, and hear no more than you must of the accidents which befall your neighbor's children. Be sure that what he does not do with your consent, he will do without it, and thus add the sins of disobedience and lying to the fault of recklessness.

You can help him best by giving him physical training. If you cannot get for him a good gymnasium, with a vigorous and inspiring teacher in charge, you can at least manage to put a trapeze on the limb of a tree in the yard; or to put one in the attic. The little piece of apparatus that has been described in a preceding article will also be found helpful. In all possible ways your object is to get him to consider his own muscles, and the habit of cultivating sanely the force he must exert to overcome a given difficulty. Master of the little world around him, he is destined to become. He will never cease in his efforts to this end; nor do you, if you but think about it, wish him to cease. Your duty, then, is to help him in the struggle, by giving him full opportunity, unhindered by womanish qualms, and by fitting him to conquer by every means in your power.

For all faults with which the strong-willed child has to contend, there is one virtue that is supremely needed—the one virtue that he most dislikes, that comes hardest to him, and yet, that is absolutely essential to the rounding out of his character. Meek and lowly he is not by nature, yet meek and lowly was the Man with the strongest and most perfectly controlled will that the world has ever seen—the only Man whose strength was so perfectly under control that it refused to put itself forth to dominate others, and consented only to teach and to heal them.

HABITS OF INDUSTRY

THE most valuable training for industry is that which comes in the course of daily life. "The duty which lies nearest" is often the least interesting, and in the power to create this interest out of one's own character, no matter how sordid the task, lies the source of happiness. For there is no doubt that love of the task, or love of the object for which it is discharged, makes all the difference between drudgery and service. He who loves his work finds a meaning and value for every effort; and each new day is an opportunity to carry it a little nearer to triumphant completion.

Children love to watch people at work, and it is more than well to cultivate this inborn interest. Put the little one into a high chair to watch the kneading of the bread or the mixing of the cake. Set him near the sewing machine when it is going; let him help to arrange drawers, and to scour spoons, as soon as he is old enough to be taught.



Don't go silently about your work expecting a little child to be satisfied by watching merely, while you trust nature to impress the desired lesson. Talk to him. There is a beautiful and most useful form of conversation which may be called "mother chatter." It is simple, playful, tender, and humorous; there are no rules for it, and it would require talent to describe it faithfully; but mothers know what it is, and those who are wise enough to make use of it, find it the easiest medium for arousing the interest, and impressing the minds of children. For example: There are peas to shell, one of the easy tasks in which a little child may have a share, but which he would find insupportably monotonous if he were set to do it with hands alone. But mother suggests "Here is a cage full of birds; open the door and see how fast they fly out!" Or they may be schoolboys, or funny little "Jacks-in-boxes," or anything else which the memory of her own childhood, when she loved to "play like," may suggest. Somehow the children of men found out, long in advance of the scientists, that the imagination nourishes both will and muscle. If the mother chooses the best words—while the simplest—in which to express her fancies, and keeps them pure and noble, and at the same time is a little playful and whimsical, she is planting the seeds of a desirable lightness and ease of conversation for her children. This is not nearly so formidable as it looks in black and

white; it is merely the daily exercise in her home of whatever talent or power of pleasing she may have, just as she would exercise it in society.

When the toys are to be put away, employ the fancy a little and make the task a game. Remember that young children are unequal to prolonged effort; that for a very little fellow, the task of putting away carefully a whole box of blocks would be a cruel tax on his undeveloped physical and mental powers. If, in forming the habit of industry, you go, in a single instance, beyond the point of healthful weariness of mind and body, you have thrown down much more than you have builded. Help the baby, then, to arrange his blocks; put the captain in first, and march the soldiers up to the sound of fife and drum, which baby can furnish from his own lips—and see that they take their places in order.

But most important of all is the habitual attitude of the adults of the family toward work. If the father complains of the wearing toil by which he must provide for his family, if the mother bemoans the drudgery and the care by which she makes the home, if the children's services are required in the spirit of the taskmaster, how can they miss the conviction that work is an evil from which all would gladly escape? Let the father question his own heart: "Is not my work a man's work? Could I give up my place among toiling men and keep my sense of manhood?" The true man should glory in his power to work, and should exercise it cheerfully for the sake of those whom he loves. He should take a broad view of the work of his hands, whether in the mine or in the counting-house, seeing how society is built upon the united labor of men, and how his own little world of home rests upon his share of it.

The wife and mother might find reasons as sweet for willing service. A queen may bestow principalities and honors upon her children, but she can show no more love by such gifts than the humblest mother can express in a well-cooked dinner. Why do great men turn from the banquet to refer to "my mother's biscuits"? Is it not because they were mixed with loving service? The example of cheerful performance of every-day tasks must be every child's first teacher of the beauty and dignity of labor.

Do not seek for opportunities to give home industrial training; take those that come. If a new house is being built for the family, discuss it with the children; help them to measure the lot; to note all of its characteristics, height, soil, and how it lies with the compass. Encourage them to make plans; learn the cost and quantity of materials, and all the details of house-building. Question carpenter and mason in their presence, and take them, if possible, to the mill, and over it. Newspapers and magazines advertise manufacturer's catalogues of all

kinds; send for some and study them with the children. If there is no house in prospect for yourselves, adopt one being built in the neighborhood and enjoy it.

If you need the services of the carpenter, plumber, paper-hanger, or "stove man," have him come when the children are at home, if you can. A child gets practical knowledge by seeing how an expert handles his tools. He gets also a higher truth: he learns the importance of each trade or profession and its title to respect.

Very early in childhood, provide a workbench and tools, besides small utensils and sewing implements for both boys and girls. It is natural that children should love tools, since they record the progress of the race toward civilization. A boy's sense of this truth amounts to honor for a tool, or a machine, and the feeling that the proper one dignifies the end for which he uses it.

The tools and the shop provided, encourage the child to undertake some definite task and keep him true to it. Let him choose what he will make. If it be a battleship, take him seriously. Lead him to plan it first, settling dimensions and arrangements. He should be able to find magazine or newspaper articles and pictures from which he can gain a pretty clear idea of the construction of such a vessel; although he will probably never begin it, he will have given it up from knowledge, not from helpless ignorance. When he substitutes a dog-house or dove-cote, see that he plans this as carefully. Require him to draw his plans with a rule and in a given proportion, to estimate the quantity and cost of his materials, and to settle the dimensions of every part. He will take with pleasure to this systematic getting ready; it gives to his work a dignity which is flattering, and forms habits of foresight, precision, and self-reliance.

Dexterity in the use of tools is a natural gift. Do not discourage the child who lacks it. There are sometimes nervous defects which make it difficult for him. A knowledge of his deficiency will hinder and cannot profit him. Show him the right way—every day if necessary; and in time habit will conquer even physical weaknesses. Give only such assistance to the work as will stimulate the child to original action; but when he has found a way out of his difficulties praise him a little. The hearty, kindly acknowledgment of his virtues will be vastly more beneficial to the child than criticism, and should be more delightful to the parent.

Neglect no opportunity to cultivate the artistic sense of children. If the first of the plans for the dove-cote is a scroll for the cornice,



be glad, for beauty is higher than use. God has lavished it freely throughout His whole creation, from the stars to the insects of the dust. Believe in it thoroughly yourself, and train yourself and your child to see it in everything. It may be found in the grain and color of the wood he works, in the shape and metal of his tools, in the symmetry of cube and ball, and in the harmonious proportions of the house he is building for his birds. As a means to a fuller appreciation of beauty, encourage drawing. Most children get technical training in this art at school, as well as the technical side of manual training. But it is with this as with all other branches of education. The teacher imparts instruction and cultivates the practical faculties; the mother develops the character and makes the loving will the guide to action.

Even the little child can perform some part of the household work regularly: he can empty the wastebaskets, collect the burnt matches, and see that good ones are distributed through the rooms, or wash the soap-dishes, or wipe and put away the silver; while the older boys and girls can make the beds with mother, tidy the bureaus, sweep the front steps and porch, and, of course, put away their own belongings. But whatever the child's task, see to it that he performs it regularly, and is responsible for that part of the household machinery.



By seeing to it, I do not mean that he should ever come to feel that you drive him to his work, or that it is part of your duty to remind him of it. No; if he is to be responsible, he should feel that he is so from the very first moment, and should be satisfactorily proud that he is lifting that much from your shoulders. Yet he is very young, and untrained, and he needs help. Therefore help him, but so subtly and gently that he does not suspect it. Help him by setting his best faculties free to perform their work, by choosing work that he can do, and that he delights in; by praising him when it is well done, and by being overburdened, though cheerfully resigned, when it is not done. Accept his service, in other words, as if it were really offered in the spirit which you desire — the spirit of loving helpfulness.

Of course, such an aim precludes nagging and punishment. The whole object of the training is missed if he works in the wrong spirit; and no child ever yet cultivated a right spirit in response to admonitions that he ought to be ashamed of himself, or reminders of the awful fate in store for him if he failed to exhibit it.

Let us get our minds quite clear on this point. We are not trying to make our children successful bedmakers or dishwashers. We shall be glad if they learn to perform these offices fairly well, but we are not

bending our whole efforts in that direction. Neither are we trying to train them to assist us, to the end that the housework may be lightened. The woman who concludes that it is ever so much easier to do her work herself than to get her child to help her is entirely right. It certainly is. As skilled labor, the average child is a failure; and the poor little things who are driven by poverty or a hard task-mistress to do work of an adult quality are usually crippled all their lives as a result. Of course, as almost all mothers are agreed, the real object of having the child assist with the work is to develop in him the spirit of helpfulness. Then, since this is so, let us put that end before ourselves as the really important thing, and the work itself as entirely subordinate to that end. Slovenly work does not conduce to this end, because genuine helpfulness will lead a child to master details, though of course somewhat slowly; neglected work does not conduce to this end, because helpfulness that does not last, that is not ready when needed, is no true helpfulness. But while all these things are true, it is still not the work we must look to, but the child.

Motive, then, it becomes evident, is of supreme importance. If the motive from which the child works is fear of punishment, or desire to escape reproaches, what has the child gained? He may do his work, but is he more helpful than before? Would he do it, of his own free will, if you were not there to drive him to it? No child is working in the spirit of genuine helpfulness who is not happy in his work; for work done out of love is one of the elements of the heavenly life, and the joy of heaven descends in some measure upon him who does it. It descends in some measure upon all, but in full measure upon the unspoiled and unperverted little child, whose angel always beholds the face of the Father. No play is half so rapturous a delight to the very little child as the work of helping mother. Watch him, as he washes out the soap-dish, and polishes it over and over again, and then lays it down and pats it. He fairly loves the object itself, because he has been able to lavish himself upon it, and to make it clean.

"See, mamma! Come see!" he cries, tugging at his mother's skirt, his short legs hardly able to walk straight so overpowered are they with the joy of service. Then, when he has heard her praise, "Baby did it," he murmurs. "Baby do some more!" Indeed, the difficulty at this stage is lest the zeal for service burn up the eager little mind, as well as exhaust the resources of the mother.

What a pity it is that so splendid a willingness should not remain unclouded, ready to help on this stumbling old world! But it never does. The glory of it soon departs, one scarcely knows how or when, and then comes the fretful unwillingness to work which is one of the most disagreeable characteristics of later childhood. One is inclined to

believe that it must be that the thwarted desire of the baby has resulted almost in a suppression or perversion of the original instinct; and one wonders, also, if the little thing has not taken to imitating, with childish thoroughness, the attitude of the adult world toward work. For be very sure that your child will imitate not what you say about work, especially not what you say in tones that he knows are meant for his ear, but what you really feel; and then, when you begin to find it your duty to teach him to work, you have to contend not only with your own present unwillingness, but with all your accumulated past unwillingness. All your fatigues, your nervous spells, your exhaustions, your rebellions, confront you here in the person of your child—and what? Shall you whip the child for them? No wonder you want to!

However, here we are, most of us, in the very midst of this Slough of Despond. What shall we do?

At any rate, there are a few things we will not do. We will not justify ourselves in scolding and punishing. If we yield to our impatience and inflict these things upon our children, we will at least be honest, and not pretend that we do it for their good. We will begin at the right end and try to reform our own attitude toward work, and we will ask the children to help us.

But if they will not? Oh, but they will! They have strayed less far from paradise than we have, and it is easier for them to find the way there again. After all, back of the nature that the child has inherited from us, back of the faults he has acquired by imitation, is the nature he inherited from God, and God is a working God. He has made work as necessary to the preservation of the race as self-defense, or protection of the young, and in every young child the instinct for work shows itself as early and as unmistakably as the instinct for self-defense. Even if it is overlaid, it can be uncovered. Tom Sawyer knew this, and uncovered it so speedily in the breasts of his playmates that he got his fence whitewashed in time to go to the woods. He saw that the only thing needed to convert work into play was to make it a privilege.

Let us make work a privilege, too. That means, first of all, that it shall not be forced. Suppose Mary refuses to make her bed before going to school. Whisper to John to hurry up and get it made for her before she notices him. Or, if John in turn refuses, go yourself, quite cheerfully, and do it. This last procedure is almost infallible. It might not be if it were done in a martyr-like spirit, because any child detects and abhors the insincerity of that attitude; but seeing it done readily, without remark, Mary feels rebuked and penitent at once. She genuinely wishes that she had done it herself, so as to save her beloved mother that extra work, and this wish will lead her to make the bed the next time from the right motive.

Jean Paul Richter says somewhere, speaking of a possible refusal to do what is required, "Leave to the child the sorry victory." How else is he to know that it is sorry? If he is never allowed to shirk his work and feel the inevitable consequences,—the prick of conscience, the loss of cordial thanks from mother, the less intimate relationship with the whole active household,—how will he ever know that work is a blessing? If he is always compelled, by an alien will, to work, he will conceive work to be something from which it is most desirable to escape. Isn't that our own usual attitude toward it? And were we not compelled to work? How often, in our early lives, or indeed, in our later ones, have we chosen work for ourselves? When we have, we have performed it cheerfully, and called it recreation.

At this stage of the argument, the old-time objector always arises and says: "But this world is full of disagreeable tasks, to which we all have to be forced by the power of circumstance. If you never force children to perform tasks against their wills, how do you develop their moral muscle, how are you preparing them for these future difficulties?"

Suppose, my dear sir, just for the sake of the argument, that for every hard task in the world there was some one who liked to do it, because he could do it well, and because he appreciated what a help it would be to the rest of the people to have it well done—we should be on the verge of the Millennium, shouldn't we?—if, indeed, we were not in the very midst of it. I know a woman who likes to darn stockings, another who likes to wash dishes, another—a university graduate—who likes nothing better than cleaning house, and still another who volunteered as street and alley inspector in a large city, because she said she did know how to clean things up, and now that she had lost her son and her husband that was her only comfort. If we admit that it would be a delightful thing to have the world full of such people, why should we not go to work to train them, we mothers who have the training of the next generation in our hands? Why should we keep up the present inferior system by preparing our children to conform to it—cultivating in them the wrong attitude toward work in order to let them gain "moral muscle" in the effort, later, to work in spite of that attitude? It would be as reasonable to deform their backs in order that they might get strong back muscles in the effort to straighten them again!

But is it true that a child who keeps unspoiled his native love for work will be unable or unwilling to take up difficult or uncongenial work, if it be demanded of him? Look at your own experience.



It is a bore to dress, isn't it? Yet in the desire to look well when you go out, you overcome your natural reluctance and spend much time in dressing. So with the child. The world is so constructed that all things are related, and there is not an agreeable thing which has not its disagreeable side,—if we choose to call it disagreeable,—and the child, like the adult, will master this uncongenial side in order to arrive at the thing he desires; and usually, so attuned to the world he has to live in is he, that he does it quite unconsciously, and scarcely recognizes that he has done it.

You cannot write to your friend without the effort of holding the pen and moving it in a certain way, in conformity with a number of complex laws; yet so great is the pleasure of being able to communicate with another mind, of whose response you are sure, that you scarcely notice the effort. But now write a business letter to a sharp lawyer, whom you fear. The task looms stupendous. Would you train your child to write by having him write the first kind of letter, or the second? In which way would he learn most quickly to master and ignore the difficulties of penmanship?



Let the child, then, do the work he loves best. As it develops, there will be plenty of opportunities for the exercise of "moral muscle." Since all things are related, it follows that a child can start in anywhere, and find it necessary to master the universe in order to master his chosen subject. Help him to this wider view of things; follow out the implications with him, and help him to see his work in ever wider and wider aspects. He likes carpentry? It leads out into all forms of construction,—furniture, houses, ships. He likes to wash dishes? It leads to a study of pottery, or of all forms of house-cleaning, including municipal house-cleaning. And so with every task. Each has its universal aspect, by means of which it is linked to the order of the universe. Help the child to see this relationship, which he already dimly feels,

and behold your own emancipation dawning, as you lift your eyes, with your child's eyes, to the sky.

Tolstoi, of course, believes that we cannot be a truly Christian people until we change our attitude toward work, and that we cannot change that attitude until we all perform work with our own hands and learn by actual experience what it means. We have set up a caste of labor, perhaps as hurtful, as deadening to the higher activities of the human spirit, as the birth castes of the East. And certainly that child who is not allowed to go into the kitchen for fear of causing the cook to give notice,

or to dust and sweep for fear of the maid, or to work out of doors for fear of the gardener, is a child deprived of a large share of his birthright. Blessed is the mother who has to do a large part of her own work, and whose need for her children's assistance is so obvious that they never dream of denying it. In such a household the child has better wealth than gold.

All these things being granted, however, some practical difficulties still remain. We have seen the ideal — how shall we realize it? It is all very well to say that the child must perform his duties regularly and be responsible for the result of his labor, however small that labor may be, but how is one to accomplish this, if one is to use neither punishments nor admonitions? My dear sisters! How we are tied to the rod, to be sure! Deprived of this ancient instrument of moral suasion, whether the actual rod, or the often more cruelly ingenious punishments we substitute for it as we advance, we know not how to turn; we seem to have lost our only resource. No; after all we still have that equally time-honored instrument, the tongue. What we can't accomplish by means of punishment, we may accomplish by explanations and threats and reproaches; we can still give the recalcitrant child a good old-fashioned "talking-to." But there are people — people whose opinion has some weight, educationally — who think that children ought to grow into right-doing as unconsciously as possible, and that the value of talk has been much overrated. What then?

Well, the chief thing is to expect it of the child, and to get everything ready for his work, principally including himself. Take it for granted that he is going to do it, and that he likes to do it. You can do this quite truthfully, for it is probably much more deeply true than any surface reluctance he may exhibit. If you must speak, guard your tone of voice, and don't say, "James, remember what you have to do this morning," in a tone in which lurk veiled threats and all sorts of disagreeable suggestions. Say instead, in a cheerful tone, "Father, did you notice how clean the soap-dish was this morning? Jamie is getting to be a fine soap-dish cleaner," as if that were the one end of man. If James's frown persists, though the corners of his mouth relax, go on with your speech, ignoring him, "Do you know how we manage it? We go upstairs right after breakfast, and he gets out the soap-dishes, and his two cloths at once, and works away just like everything while I make the beds. He has two cloths, you know, so as to keep one dry to wipe with. After he is through, he hangs them up to dry in my closet ——"

"Why, no, mother!" Jamie interrupts, eagerly, "I hang them in the dust-closet. Don't you remember?" And then he goes on to explain. His mind is already polishing soap-dishes, and hanging up cloths; and his body will follow suit without any effort.

Of course you don't always need to talk even in this fashion. Usually you just go upstairs and expect him to follow. And you are careful to stop talking at just the right moment—the moment when you see that his mind has already accepted the task. Reserve for your most difficult moments your final effort, which is as follows:

“Why, father, wouldn't you like to see just where Jamie keeps his cloths and how nicely he puts them away? Jamie, show father.” The little boy doesn't live who can resist this.

Of course, too, you watch Jamie's interest. When he outgrows the soap-dish, you give him the washbowl and faucets to polish, adding some polishing soap or powder to his paraphernalia; he graduates from that to the bath-tub, and finally has charge of the whole bath-room, with clean towels and soap and matches to look after. Or you change the work entirely, and set him to seeing if he can keep the front steps as clean as he has done the bath-room. Keep in mind all the time that what you are trying to do is to make habitual the right habit of mind toward work; that you don't really care about the bathroom, except as it affects the boy.

Another helpful procedure, really directed to the same end,—preparing the mind to accept the task, before demanding it of the body,—is giving the child warning. Very few little children have any adequate idea of time. Long years after they can “tell time” by the clock, they are unable to form a clear conception of the passage of time, and to carry it, as adults do, as a subconscious current underlying all activities. They become so absorbed in the thing they are doing that they live, as it were, in eternity always; space and time are nothing to them. It seems a simple thing to expect a child to drop his play of his own accord and come into the house in time for dinner; but it is really a cruelty to insist upon it. Till he is at least eight years old, he hasn't the capacity for being conscious of dinner-time, except through his stomach, and play often absorbs him so wholly as to make him ignore even the demands of appetite, until they become imperative. When he is eight years old he may be given a watch to help him, or he may notice when the whistles blow, or the children come home from school, or even the position of the sun in the sky. But to gain even the vague sense of the flight of time that will lead him to watch for these signs, he needs to grow through many experiences.

When, therefore, you wish him to work, or to come in to dinner, give him warning. Say that in fifteen minutes will be the time to put away his blocks; or ring the dinner-bell out of doors as a warning, fifteen minutes ahead of time, and then another bell just at the time. Very little children need several warnings: “In a few minutes mother is going upstairs to do the work, and baby is coming with her.” “Almost

time to get to work, now. Are you getting dolly to sleep?" Then, in the brightest tone, "Now's the time. Come, dear!" The whole assumption is that the child wants to go, that he is glad when the time comes, and this suggestion so falls in with his native instinct for activity and his native desire for change, that he readily accepts it. While, on the other hand, a peremptory, "Come, Jamie! Put away your playthings and do your work," rouses all his latent combativeness with its suggestion that combativeness is to be expected and overcome. Suggest, by your tones of voice, your whole attitude toward the child, the attitude that you wish him to assume, and if your wishes are God's wishes, that is, if they conform to the nature of the child, whom God has made fit for some things, and unfit for others, the child will at once respond. There will be no overbearing of his young will by your adult will, but the gentlest strengthening of his will for right-doing.



All this presupposes, perhaps you will object, an almost superhuman mastery of yourself. You are never to be impatient; your temper is never to rise; you are never to be absorbed in your work so that you put it before the child's spiritual welfare; you are always to be punctual, and mindful of his unpunctuality; you are, above all things, to live in his inner being even more than in your own. No mother ever lived who did or could come up to all of these requirements. Yet she must not require less of herself. What! Shall we lower our ideals to fit our shortcomings? We should rather be continually in the effort to bring ourselves up to the demands of the ideal. We should else be in danger of saying that the things we did do were the best that we could do; and when we have reached this point, of course all growth ceases. Moreover, a mother can do these right things most of the time, if she once realizes their importance and calls to her aid that strong mother-love which is the thing in the world likeliest to God's love, and capable, therefore, of working miracles. Then even supposing that she fails at house-cleaning time, or when she is distracted by anxiety, or when there is illness in the family, the little child, loving and understanding her, because she has loved and understood him, will accommodate himself, with the wonderful flexibility of childhood, to the changed conditions, and wait for the return of his customary sunshine and freedom.

"I understand my dear old pops," a loving-hearted little boy used to murmur, when his father, much worried financially, failed to respond to his demands; "I know all about my dear old pops. Would you like to have your head smoothed, papa?"

Surely such sweet sympathy as this, such exquisite and gentle companionship, is worth the price of daily self-mastery. For it, both mother and father can afford to bear the pain of holding an ideal which they continually strive to reach, and continually fail to attain.



THE LIFE PROBLEMS

EVERY thoughtful mother may observe the moment her child begins to grasp the ideas of loss and change. Froebel, in his "Mother Play," shows the knowledge coming to the little one through looking into the empty bowl from which he has just been fed. Since at this time, the child's mind is likely to be in the inactive state caused by repletion, and since he is not spurred by any further desire for what the bowl



contained, this does not seem, at first glance, the happiest moment for the development of a new idea of deep spiritual significance. Froebel chose it because, in it, the child is, himself, the agent of the loss and, as he changes the food into his own body, it is a happy illustration of the loss which becomes gain — the thing which is destroyed and disappears in order to reappear in another and higher form of existence. This principle, which kindergartners call "making by unmaking," is presented in the "Mother Songs and Mother Plays," edited by Susan Blow, in a special lesson, including the motto for the mother, the song, and the picture.

The motto asks: Have you thought out all it means when baby comes to know that the bowl, which was full awhile ago, is empty now? And Miss Blow explains that this power to contrast a past condition with the present one, belongs to the human soul, alone; and when the baby develops it he has reached an important stage of being. He is no longer

the unconscious slave of time, like the animals that perish, but its immortal master. He no longer drifts helplessly upon the river of life, but has built for himself a vessel in which he may journey down the stream, subject, indeed, to the current and the storms which fret it, but able to choose his course, and navigate it boldly.

Professor Preyer learned from observing the mental development of his own little child that the recognition of loss or disappearance came some months before the idea of beginning, or reappearing. In this respect, also, the individual child repeats the history of the race, for the world's sorrow, its knowledge of death and change, long preceded the clear conception of the immortal life in which men found comfort, and a refuge.

Professor Preyer's baby boy, Axtell, learned to say "Atta" when carried out for an airing, and later, the same word was used, in varying tones, and with varying gestures, to express his whole range of thoughts and emotions in connection with his growing sense of loss and change.

A little girl whose name was Lora, and who often heard the expression, "Do you want to go 'bye,' Lora?" came, in time, to use the word "by-lo," which she had constructed from it, whenever she saw her hood and cloak, or wished to be taken out. One day, on seeing a lump of sugar melt in a glass of water she whispered "by-lo," in a tone of wonder and fear. After this she used it when the light went out, when she saw the petals drop from a fading flower, when passers-by disappeared from her view around the corner as she watched them from the window; and in such connection her tones expressed merely a mild interest or wonder, with little regret. When she saw her mother dressed for the street, she called "by-lo" gaily, thinking, perhaps, that she would be taken with her, and on finding that this was not the case she showed a keen sense of disappointment, crying "by-lo," with some appearance of resentment; this resentment gradually disappeared, but she continued to repeat the word with a kind of sorrowful wonder, as if she pondered on her experience and gathered a sense of grief and fear from it.

This is, probably, the general conduct of little children at this period. They find the dim sense of permanent loss gradually struggling through the many forms of mere temporary disappearance. This difficult and rather sad process is still further complicated by the practice of telling them whenever they should not have a thing, that it is "all gone." Mothers are especially likely to use this expression at the weaning period. What must it mean to the poor little creature, deprived, for reasons which he cannot understand, of that which has been hitherto the chief good of life, and told over and over that it is "all gone," while his keen sense of smell, his eyes, the sensitive nerves of touch, every faculty

by which he can assure himself of the existence of any object, tells him that it is still there? What can he think of the love which so afflicts him, and at the same time deceives him? As the weaning time approaches, it becomes evident that nature has been gradually preparing the mother for the breaking of the physical bond, and the necessity for giving the child nourishment becomes less and less pressing as the time draws near. She is perhaps, unconscious of the preparation which has been long going on, in the child, for his corresponding intellectual and spiritual independence. Every day he has grown a little in the power of gathering impressions and forming opinions for himself. And every day his relations with her have changed a little from dependence to companionship, from simple demand to response; every day he has asked a little less, and given a little more.

There must be in this period the possibility of educational progress as great as the physical and mental changes. While it is sweet to feel the baby's complete dependence, while his helplessness is one of his most engaging qualities, while there is nothing that so touches the heart as to be followed by his eyes, to be missed by him when absent, and to feel one's self absolutely necessary, and correspondingly dear to him, yet is it not equally sweet to watch his unfolding powers, to see him grow toward individuality, and to be able to train him to manhood?

And you may train his love for you, at the same time, into something just as strong and much more beautiful than his mere physical need of you. Let whoever doubts this make a study of the families of her acquaintance. She will find that the mother of self-reliant, well-trained children is much better loved than the indulgent, over-demonstrative mother, whose whole thought is concerned with her own feeling, rather than with the outcome of her training; and also that the children are happier, and have the prospect of much greater usefulness. The mother who meets her child's unfolding activities with suitable training will encourage his independence. This will surely both help him and her when the wrench of weaning comes. She may, by frequent short absences, by the gradual introduction of other foods, and by encouraging his independence of her in every way, slowly fit him for the change. But while she is destroying one form of their relation to each other she should be carefully building up another and more advanced one, training him in responsiveness to affection and intellectual interests, and developing companionship in place of need.

But to return to the development of the sense of loss and change. Professor Preyer, who probably refrained from teaching or directing the natural operation of the child's mind in this respect, tells us that the ideas of beginning and appearing did not find expression for several months after the ideas of ceasing to be, and disappearing. In other

words it took the little Axtell just that long to discover, for himself, that there is a law of compensation in the world. The idea developed with him much as the first had done, that is, when some one came into the room, he uttered gladly a little word of his own coining which expressed the idea of appearing.

Another little boy of whose first experience of the sense of loss there is no record, very often expressed his delight in the beginning or appearance of things by the word "mimie" (mee-mie). Its use began probably in the expression "give me," as, "give me water," of which he made "wa-wa mimie." In time he came to use it in a very general sense, not only in asking for the things that he wanted, but in indicating the place where things were kept, as the "shoe-mimie closet" (shoe closet), and anything which gave him pleasure. It was also used in a tone of delight when the rain began to fall, as, "rain mimie." Whenever the sunshine fell on a plant which was his especial care, and which stood upon the floor under the window, in order that he might handle it freely, he would stroke the leaves very tenderly, saying "little leaves mimie," in a low, joyous tone which seemed to indicate that he was delighting in the happiness which he supposed that the leaves felt in the sunshine. In his use of the word it invariably expressed pleasure, he exclaimed "papa mimie," when he first caught sight of his father returning home, and he sometimes smilingly murmured "mimie" when he awoke, happy and well, on a sunny morning.

If then a child may feel the sense of loss and change so deeply as the little Lora, in the instance given, or be so conscious of happiness as this little boy, is he not ready to perceive a suggestion of the benign law of compensation which follows loss, of recreation in higher forms which follows change, and of immortality which comes after death? And does not their instinctive groping for some expression of this life problem and its meanings, entitle them to all the help which experience enables us to give them? It is true that we are, ourselves, but partially enlightened, and that in common with all our race we struggle with the world-old problem, and cannot wholly solve it; yet we know a little, and that little keeps us sane and hopeful. We know that the sun sets to rise again; that spring always comes back to the year, and that flowers and birds return with it; that the moon, which has waned and disappeared, will shine upon our sight in due season; and we might from analogy alone believe that

"There is no death;
What seems so is transition."

Let us comfort the child as we ourselves are comforted. If he wonders when his supper is "all gone," let us try to make him understand that it has become a part of himself—let us study and use the "All-gone"

song of Froebel. If he grieves at his mother's departure let us take him to the window to watch for her return. We will not do this impatiently by giving any expression to his sense that the time is long, but will make him feel that she will surely come, talk hopefully and delightedly of her coming; and then, when the sense of loss is changed into anticipation, we will turn his thoughts to a game, or to some other object of interest.

Every manifestation of the growing sense of loss and change must be met with a corresponding appeal to hope and faith. Strange as it may seem, it is easier to reconcile a child to death than to minor losses — perhaps because a child so quickly and naturally grasps the idea of heaven and the fact that the dead have gone there to be happy. Of course, death is a rare experience to little children, and when it comes to a child's knowledge, is an isolated case which he is encouraged to forget; still the simple faith with which a little one will speak of the brother who has "gone to heaven," indicates a natural relation between the idea of another life and the soul of man which is another evidence of immortality.

The child's sense of the flight of time generally begins in his struggle with the problem of to-morrow. "When will it be to-morrow?" he asks. He is usually told that to-morrow comes after another night; and when this is passed he says eagerly: "Is this to-morrow?" "No" is the reply, and the smile and look of pleasure change to puzzled, half-grieved wonder. "When is to-morrow, then?" he persists, and few of us can give a satisfactory answer. Can we not recall our own childhood, and the teasing, baffling, threatening thought of "to-morrow," which haunted it awhile, to be succeeded by that dim, speculative horror, the end of the world, which lost itself in turn in the persistent effort to realize the idea of eternity, making the very spirit dizzy? Perhaps we should have been no wiser and no better had grown people met these stupendous thoughts with sympathy and explanation. It is certain that they never did, and we were left to ponder them in all their terrifying mystery.

The quickness with which children grasp an idea so abstract as the divisions of time is astonishing. Whether they are carefully instructed as to the mechanical workings of the clock, or merely have their attention directed to the hands and the dial, they readily understand that it does not make, but records time. Froebel's song of the clock, and the imitative play, are one of the prettiest of the kindergarten exercises. Miss Blow's book gives the appropriate music, and the picture which illustrates various phases of the lesson of the clock. The little song recognizes first the attraction of the swinging pendulum. In the homes of old Germany where Froebel studied child-life, the clock upon the wall had the long pendulums which swung to and fro in plain sight, and which must have made them the very "soul of the house," the point of vital

interest to the child. The American baby feels the rhythmic attraction of the clock rather through the ceaseless "tick-tock," the voice of the pendulum, than through its appearance. Yet this is a fascination to childhood, and though its lesson may not be so easily conveyed, it is still a useful and delightful one. Do not attempt to teach too much. It is not necessary that the child should know at first the number of seconds in a minute, nor even how to tell time. Lead him to feel that the clock marks off the minutes and the hours of the day, and that by its help he may mark off his activities, giving each its time and place in his life. In other words, influence him to see that true living is harmonious. This harmony arises from the ordered arrangement of daily duties and pleasures; work, play, and sleep should balance and reinforce each other.

If the mother will investigate the relations of number, of sound in music, and of form in symmetry, she will find in them all the quality of rhythm. The word signifies an undulating motion like that of the flowing stream, and is oftenest used to denote the melodious balance of syllables in poetry. There is a something in the human soul which corresponds to it, a sense of number, melody, and symmetry, within ourselves which chords with virtuous and noble living, and which is outraged by foolish or evil conduct, just as the musical ear is outraged by a discordant sound.

Ordered living must rest upon punctuality as a foundation virtue. Impress upon the child the inexorable nature of time. Call his attention to the clock now and then, lead him to see that while he played or slept, in the night-time, in the storm, the clock went on unresting; that the moments slipped away though he had forgotten to watch the never-forgetting hand that counts them. Call his attention, too, to the beating of his heart, and to the rhythmic rise and fall of his chest in breathing. Impress him with the thought that if this rhythmic movement of heart and lungs should cease, the consequences could never be repaired.

There is a certain horror in this thought and mothers may, in some cases, hesitate to introduce it to the minds of their children. But is there any reasonable objection to doing so? They must come to a clear knowledge of the uncertainty of life. You may be sure that they have already many dim yet terrifying thoughts of it, and the ideas which they evolve for themselves are likely to be morbid or exaggerated. Would it not be better for us all frankly to acknowledge the constant presence of death in life, and so to accustom our souls to look upon it calmly as a fact of nature as inexorable as, and no more fearful than, the darkness? It is wrong to talk to children tearfully of death, to dwell upon the thought of parting, or to fix their minds upon the grave; preserve them from both the physical and the sentimental side of it; but let them understand

that the union of body and spirit is but temporary, and that no man knoweth what hour his soul may be required of him. This thought is a deep and awful one, but not terrifying if presented simply and calmly.

A little observation of children at play will teach us that they have no such shrinking from the thought of death, as adults have. Do they not enjoy a "play-funeral," and do they make a playhouse with any more delight than a play-cemetery?

A number of little boys of the writer's acquaintance once gave an amateur play, which no grown-up person was allowed to know about beforehand. The plot was just such an adventurous and noisy one as boys admire, with the blackest of villains and a virtuous man of equally exaggerated qualities. In the last act the virtuous man died in the presence of the audience. An ingenious and realistic device made the story turn out right after all; for the little fellows had dressed an old-fashioned potato masher in white, and attaching a string to it, hid it in the breast of the good man's coat. The string was drawn over the curtain pole, and when the last dying sigh of virtue expired upon the air, the coat fell open and the potato masher rose majestically to the sound of a concealed chorus. It was the good man's spirit ascending to heaven! And this conclusive evidence of the final reward of virtue seemed to compensate, in the minds of the small playwrights, for the sorrows and injustice of his mortal lot.

These little boys were only feeling what the old Greeks felt when they carved the image of the winged soul escaping from the bosom of the dying; only searching, as the ancient Egyptian artists did, for some expression of the promise of death, some tangible image of the life which begins after this has ended. Grown people generally dismiss these attempts of children with a laugh, and even a little thrill of superstitious horror, but it is the children who are right. Death can be understood and accepted like any other fact of nature. It is no more mysterious than birth, and a child does not, naturally, fear one thought more than the other.



To return to the clock and to the habit of punctuality which is the first and most important of its practical lessons: Lead the child to feel that his life must accord with the divisions of time, and that a moment taken from one duty robs the day. If he is late in getting up, and slow in dressing, he is also late at breakfast. He should understand that the true function of food is the nourishment, the building of his body. All children are eager to grow, to be tall and strong, swift, and muscular. Teach them that food of the proper kind is absolutely necessary to this, and that regularity of eating is equally

important. The heart cannot pump without blood, the blood will not build without proper materials, and these it can get only from proper food, and it is important at the moment when it is needed. The child learns from this that he should not indulge a capricious appetite, that he is responsible for the supplies that go to the blood, and must furnish them at the dictates of his judgment rather than at the whim of the nerves of taste. It is a very good thing to multiply the number of clocks in the house when the time comes to instruct children in punctuality and ordered living. Let them be simple, with plain numbers on a white dial and simply-made hands.

Teach the children to work and play with constant reference to the clock. Suggest to James that if he will concentrate his attention upon the arithmetic lesson he can finish it when the hands of the clock are in a certain position, and teach him to detach himself entirely and immediately from his amusements when the clock points to the hour when they should cease.

In training the children to live by the clock, nine mothers out of ten will find themselves wholly deficient in the habits which might make them fit examples. But, as Herbert Spencer, the philosopher, tells us, in effect, no one's education is complete until he has brought up a family of children, and the earnest mother will set to work to train herself as industriously as she trains her little ones. And not one, no matter what her educational opportunities may have been, can afford to do otherwise. Children develop rapidly, and the improvement of educational methods keeps pace with them, so that the mother must grow as constantly or fall from her rightful position as leader and teacher. And if she does not, her children will be the greatest sufferers, for no amount of tenderness or devotion can make up for ignorance. Nobody excuses the mother who will not provide proper food and clothing, nurse her child in illness, and look after the general health and comfort of his body, and there should be as little excuse for her who will not exert herself to develop his mind and character.

The unrest of modern women is chiefly due to warring ideals, the old one of a special ornamental education, and a secluded, narrow, and irresponsible life, remaining to interfere with the new one of broader interests and greater responsibilities. The mother cannot afford to cling to the old ideal. She needs to take advantage of every opportunity to inform and cultivate her mind. Her interests cannot be too diverse nor her intellectual faculties too lively. Her need will always be a little in advance of them. The old-fashioned, secluded, domestic woman did her best as a mother, and her sons will loyally testify to her goodness and devotion; but not one of them can say that she understood his nature fully and developed all of its possibilities.

If this sort of life were the best preparation for motherhood, the Oriental woman, who lives in complete seclusion, absolutely without intellectual interests, and completely ignorant of the world for which she must prepare her sons, would be the ideal mother. There can be no question that the tendency is for more and broader preparation for the duties of child-training, and in consequence the world grows hourly in respect for the mother's calling.

KATE E. BLAKE.

A THANKSGIVING STORY

AT HARVARD JUNCTION, the big, old-fashioned carryall was waiting for the little Wolseys. They all scrambled in without the usual tussle for the front seat, for thereon sat a strange man, to whom they were soon introduced. His name was Uncle George, and the children were silent over the wonder of an uncle who was also a stranger. Papa, observing it, laughed and said: —

"Surprised at uncle, are you? Well, you'll have lots more surprises like that, for grandma's house is just full of uncles and aunts and cousins. Some of them you have seen, and some you have not, and some you saw when you were babies, and have forgotten. But they are all pretty nice folks, anyway."

"Of course, being relations," said Norman in the tone of one who explains all.

"Here we are!" called Uncle George, as the carryall stopped in front of a large, old-fashioned house. The porch was full of people waiting to welcome them, and several children ran down the walk and stood staring as they alighted. Baby John clung close around his mother's neck and knocked her hat on one side. Even in the excitement of greeting, of looking after children and luggage, she had time to notice how sweet was the contact of his soft little body and to give him a reassuring hug. A sweet, white-haired lady patted him on the back and tried to peep into the face hidden in his mother's neck.

"Never mind!" she said. "He'll learn to know grandma pretty soon."

"I know grandma," said Dorothy, from the shelter of mamma's skirts, whither she had retired for the important process of making up her mind.

"Of course she does, bless her," said grandmother. "Come, take my hand."

"Hello, whom have we here?" asked a jovial voice. And there was grandfather, big, burly, and kind. The boys flew to him as to a well-known chum, and their father, deserted, laughingly filled his empty

hands with satchels and umbrellas. When they reached the porch, what a hubbub there was! Everybody seemed to be saying at once, "How old are you?" "You look just like your mother." "Why, what a great boy you are!" "And is this the little girl?" "Where did the baby get the red in his hair?" and so on, and on, while the children tried to be polite and to remember which was the right hand. Carleton, in his anxiety to do the correct thing, pulled off his cap before reaching the steps, and now stood embarrassed and helpless, the cap in one hand and his beloved present for grandma, which he had cherished throughout the journey, in the other. Of course, in spite of his desire to be cordial, he had no hand left with which to return the greetings of this overwhelming array of relatives. At last he shouted at the top of his lungs, "Wait a minute!" rushed up to his grandmother and thrust his package forcibly upon her, just as she was extending her arms coaxingly to the baby.

"I made it all myself," he shouted, and ran back, digging his way through the press of people, with his bullet head held in front of him like a battering-ram.

"How de do? How de do?" he said, seizing the limp hands of surprised people all around him.

"Carleton!" said Norman in grown-up reproachful tones.

"Well, you've got your hat on, anyway," said Carleton in self-defense. Abashed, Norman took it off.

"You'll have to hurry to get ready for dinner, folks," said grandpa. "You can talk at the table."

"That's father all over!" said grandmother. "And just as I've got the baby to come to me! There's no hurry about dinner."

"Yes, there is, too!" shouted the hungry men folks, and the children caught up the cry and echoed it shrilly: "Yes, there is, too!" "We're hungry."

"All right," said grandmother, laughing. "There's plenty for you to eat. There may not be room enough, but there's food enough."

Pretty soon they were all sitting down to dinner. It was spread on a long, long table that ran through three rooms, the parlor, the dining-room, and the kitchen. The children had the kitchen end of it, all except the very little ones, who sat beside their mothers. Inga helped to serve, as did one or two other maids brought by the visitors, but they had a funny time passing the dishes, because they couldn't get around the table. You see, it filled up the kitchen door. Part of the time Inga carried the things out of doors and handed them in through the veranda windows. When it came to passing the baked sweet potatoes, the younger men started to throw them like balls, but grandmother couldn't quite stand that, and said, reproachfully:—

"Now, boys, boys!" and they subsided and were a little more decorous.

Such a dinner as they had! Oyster soup, and two turkeys, bigger than Baby John, and cranberry jelly, and wild plum jelly, and ever so many kinds of pickles and preserves, and celery, and sweet potatoes, and cider, and tea and coffee, and plum pudding, and mince pie and pumpkin pie, and six kinds of cake, and oranges and bananas and nuts and raisins, till every big person was more than content and every little stomach was packed tighter than a drum! Then they left their chairs, squeezed around the table, and went into the big sitting-room on the other side of the hall. Here there was a lovely wood fire lighting up the shadows which had begun to fall, and here the Wolsey children begged for their go-to-bed story. Poor things! No wonder they thought of bed after that dinner!

"Oh, dearies!" said mamma, in a dismayed voice. She had held Baby John all during the long dinner, in order to let Inga serve, and he had been still only a minute at a time. He wanted every pickle and piece of cake, and cried for some of the blazing plum pudding. Milk! No, thank you, with all those exciting and unusual things within reach. Mamma was thoroughly exhausted with the unequal struggle. Inga had just borne him off, and now, as she drew her first breath of relief, came this demand for a story! What should she do? The children must be amused somehow. Grandmother broke in upon her meditations.

"I'll tell you a story, my dears. Your mother is tired."

"And I suppose you are not, dear mother; taking care of me just as you used to do," said Mrs. Wolsey. She leaned her head against her mother's lap and sat very still. Grandmother patted her head softly as she began.

"When I was a little girl ——"

"Oh, goody! That's just the way mamma begins," said Norman.

"I guess she learned of me," said grandmother. "I guess a good many mothers begin that way. Anyhow, my grandmother used to tell me stories beginning so, and it is her Thanksgiving story I am going to tell you now."

"The dear old Thanksgiving story!" said Mrs. Wolsey. "Children, I used to hear this story when I was a little girl, and grandma used to hear it when she was a little girl, and her mother, too, when she was a little girl. And it is all true."

"Oh-h," said the children.

"You see, a good deal happened in the world, dears, before you got here," said grandmother; and then went on:—

"Once, you know, this country had not a white man in it, nor a house. Not a single house. There were Indians, and trees, and long, empty

fields of grass. By and by, a white man found the country — who was it, Norman ?”

“Christopher Columbus,” responded that young gentleman, promptly.

“Of course!” said Carleton, scornfully. “Anybody knows that.”

“What did he find it for?” asked Dorothy.

“He didn’t find it on purpose,” answered grandmother. “He was looking for something else, and he ran right against this big country, piled up in his way. After he found it he told everybody what a nice place it was, and people came over here to live. At first they expected to find gold lying about on the ground, but after a while they learned better, and came over just to make homes. Your great-great-ever-so-many-greats-grandfather and grandmother came in one of the ships with their children. They had two, one a boy of ten years old, whose name was William, and one a little girl, twelve years old, whose name was

Mary. They brought with them cows and chickens, and some good furniture, and some nice china dishes. That plate the cranberry jelly was on at dinner was one of those very dishes.”

“Oh, let me go and get it!” shouted Norman, suiting the action to the word. He came back very slowly, holding it tightly clutched in both hands for fear of dropping it; but the venerable dish was very near its end in spite of his care, for Dorothy and Carleton precipitated themselves upon it at once, with small regard to its frailty.

“Here, grandmother will hold it so that you all can see it,” said mamma, rescuing it and putting it on grandmother’s lap, while all of the children crowded around on their low hassocks, touching the old china softly once in a while, as if to assure themselves of the verity of that vanished past of which it bore witness.

“They had a yoke of oxen, too,” said grandmother, continuing. “Think of oxen living for days and weeks in a ship, with hardly room to switch their tails.”

“Why didn’t they give them more room?” asked Dorothy.

“Oh, goodness Dorry! do let us hear the story,” said Norman.

“There were very many people on a rather small ship, Dorothy,” said grandmother, “they didn’t build very big ships in those days. They didn’t know how, and there weren’t very many ships to come to America, either, so that people had to crowd on them, as you



have to crowd on a street car sometimes when you come home from down town."

"Were there oxen on the street car?" asked Dorothy, intent on acquiring knowledge. But Norman interposed: "O, grandma!" he said, "you'll never get to the story if you stop to answer Dorry all the time!"

"I'll ethsplain it, Do, afterward," whispered Carleton to the little girl.

"After they got off the boat, they put all their things in one of the big rowboats that are on every ship, and put some runners on the boat and piled their things in it, and hitched the oxen to it and started off to find a home. By and by they found a beautiful round hill, with just a few trees on it and a little spring of fresh water down in a hollow, and here they pitched their tent. All summer they lived in the tent, and the papa worked very hard all day, from the time the sun first came up in the morning till it grew too dark to see at night. William helped him, and sometimes even Mary, who was very strong and large for her age. His work was mostly chopping down trees, to make open places where he could plant corn and wheat and potatoes. He would chop away at the great trunks until they fell crashing to the ground, and then the children would cut off the branches with their hatchets and pull

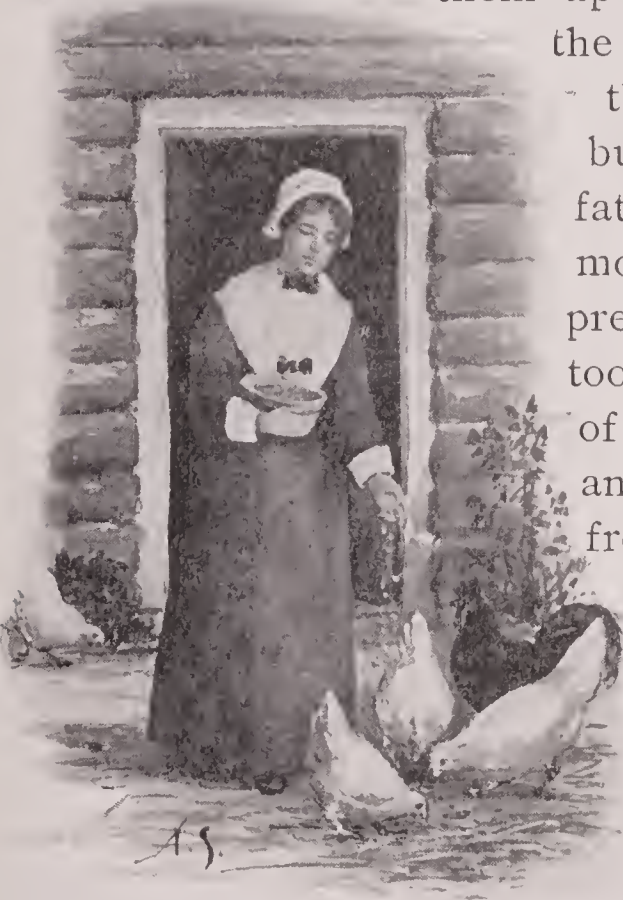
them up the hill to burn. The big trunks were fastened to the oxen who pulled them up to the little level space on the hill which they had chosen as the best place to build their house. Sometimes only William and his father worked in the woods, while Mary helped her mother to milk the cows and to churn the butter and press the cheese. She fed the few chickens, too, and took as much care of them as if they were live lumps of gold, for you see the Indians never had any chickens, and all there were in America had been brought over from England, and were hardly to be bought even for a great deal of money. Doesn't that seem funny, when there are so many now that we don't think them good enough to eat on Thanksgiving Day?

"Well, they were getting on very nicely, and had built themselves a warm, strong house of the logs, thickly plastered with mud, when little Paul was born. Mary was so glad to have a real live baby to take care of! The baby chickens were nice, but the baby brother was nicer."

"Like Zhon," murmured Dorothy.

"Yes, like John. And what do you think he slept in? An Indian hammock, made of skins, and swung over the papa's and mamma's bed."

"Oh, were there Indians around there?" asked the boys in chorus.



"Yes, indeed. The woods were full of them, and for the most part they were very friendly. They would sell things like hammocks and moccasins to the white people, and the white people would sell them cloth and needles and thread, and such things. But by and by, just as the weather was beginning to grow cold, one of these friendly Indians came creeping to the log house in the dark night, and told them that he and the other good Indians were going away, because the bad Indians were coming, and they were afraid."

"Oh, does this turn out well?" Norman asked tremulously.

"There's the plate," smiled grandmother. "That doesn't look as if the Indians spoiled everything, does it? But you may imagine how the lonely white people felt with their only friends leaving them, an unknown enemy coming upon them, and the other white people five miles away through the woods. The mother hugged her little baby so tight as she cuddled him that she made him cry. The father and William began at once to melt lead to make bullets.

"'I think I'd better go and get some more powder before they get here,' said the father: 'no one knows how long we'll be shut up here. And I'll have to ask some of the neighbors to come and help me with the barn. We will need as strong a house for the cattle and poultry as for ourselves.'

"After he had spoken, a dark shadow glided silently from under the window and joined the other dark shadows down the hill. The bad Indians had already come, and some of them had heard what the father said. The Indian knew a little English, because he had been in charge of a white captive once who had taught him English, and from what he saw he guessed what he couldn't hear. So that very night the Indians came up the hill, still as dark ghosts, in their moccasins, and they threw thick skins over the heads of the sleeping cows, and tucked the chickens under their arms, with their heads still under their wings, unable to make a noise. When the white people woke up in the morning, there were no cows to milk and no chickens to feed. Worse than this, the next day, when the father was gone after the powder, three feathered warriors walked right into the house and took the bags of flour and the smoked meat, and went out again without saying a word. This left the poor white people with scarcely anything to eat; and worse, it frightened the poor mother so that she fell ill. She never said a word to the children to show them how frightened she was, but at night when the father came home with the powder, she fell to the floor in a faint, and had to be put to bed like a baby.

"Those were sad days that followed, with the mother in bed sick and the father unable to leave her to go to Charlestown for help. The food grew less and less, until at length they had little to eat except roasted

chestnuts, which weren't very good for the sick mother, or the baby, who was beginning to fail, too, for lack of milk. It was after the middle of November, and beginning to be very cold. They were glad they had the thick-walled house to shelter them, but it looked as if they would have to starve in it. One night when the wind was roaring outside, and the first snow was filling the air, Mary and William, excited at the snow-fall, were unable to go to sleep. They lay quiet in their beds, planning to escape the next day for just a little frolic, in spite of the Indians. The father was talking to the mother in the firelight, and they heard him say that if he could only get to Charlestown all would be well, for a ship was due from England, and on it would be a faithful man-servant, with cattle and sheep, pigs, chickens, and flour. How good it would be to get all those!

"But if no one met the ship, all might go wrong. No one knew just where the house was. There was no road through the woods, just the rough trail made by the queer ox-cart when it carried the furniture to the hill, and it might even be that the Indians had given out that they were gone, in order that no white people might come to help them. Here the mother began crying softly.

" 'I can't let you go!' she cried. 'They might steal the children, or take me away from you, or kill you in the woods. At least let us die together.'

" 'Well, well, dear!' said the father soothingly, 'perhaps our friends will find us and come to us anyway.'

"But they didn't. Day after day went by, with no news, and less and less food. At length the father, too, fell ill. He had denied himself even the chestnuts, that the others might eat, and now gave out, overcome by anxiety and lack of food.

"Then Mary and William put their heads together and planned to save the family. They did not ask permission, for they knew it was useless, so they waited till another stormy night, and then, after father, mother, and baby were safely asleep, they dressed themselves in all the clothes they had, against the cold, and, leaving a little note written on birch bark, which they had prepared in the daytime, they slipped out into the cold and stormy night.

They chose a storm because in it they were safer from the Indians, who would be huddled around their fires, and because it muffled any sounds they might make. They felt that they knew the way for they



had been over it two or three times with the father. How long it did seem! The trees bent and swayed over their heads and frightened them almost to death with the weird noises they made. The woods were dark as dark could be, except for the little glimmer of light that fell across the track to Charlestown, more open than the rest of the woods. The moon was trying to shine through the driving clouds; when she didn't shine they feared to lose their way; when she did, they shook for fear the Indians might see them. They were not very strong, because they had had so little to eat, and they had been so many days tightly shut in the house that the wind seemed to cut them in two; but neither said a word, for William said to himself: 'I can stand it if Mary can,' and Mary thought 'I won't let a little boy be braver than I am.'

"At last they saw Charlestown. It wasn't much of a town, just a dozen or so log houses and one big one in the middle, which was church and fort and assembly hall all at once. In this church, lights were twinkling, and lo! out in the tossing bay was a ship, at anchor! Mary and William gave a feeble shout when they saw it, and ran, with what strength they had left, to the church door and fell in a heap against it.

"'What have we here?' said a grave voice, and a big man in a fur coat dragged them into the warmth and light of the church. The warmth and light both came from a huge fire of pine knots that roared up the big stone chimney with a roar louder than that of the storm outside. Around the fire were sitting men, women, and children. Some babies, wrapped in blankets, were asleep on the long, rough benches. Wet clothes were steaming near the fire. Evidently these people had just escaped from the storm. They welcomed the poor, half-starved, half-frozen children, and asked for their story.

"'Thy father and mother shall have help at once, my brave little lass,' said the tall man who had let them in, stroking Mary's damp hair; he had a strangely familiar look. 'What's thy name, didst say?'

"'Mary Wolsey, sir,' said she.

"'What! Mary Wolsey! and thine, young sir?'

"'William Wolsey, an it please you,' answered the boy.

"'It does please me, it pleases me very much!' said the tall man heartily, 'Why dost not ask what my name is?'

"'Oh, what is it sir?' they cried together.

"'James Wolsey, thy father's brother,' said the tall man, in a queer voice, as if something was the matter with his throat; 'Hast forgotten Uncle James, who went to sea when you were little tots?'

"Oh, how glad they were! They were hugged and kissed, to the scandal of the grave puritan folk about the fire, and were fed on hot oatmeal, with milk, and put to sleep on the benches, like the babies, for

Uncle James would not hear of their going back until morning. When they woke it was beginning to be day, and as they stumbled sleepily forth into the gray dawn, they saw in front of the church two oxen like the ones they had lost, drawing a rough sledge; and on this they were soon seated, with bags of flour and sacks of oatmeal under and over and all about them. Behind them came five or six cattle, and the serving man carried in his hand, carefully wrapped up, a big basket, with live chickens in it. Two stern-looking men with guns went in front of this procession, and Uncle James, looking big and brave enough for two, followed after. Little William, from among the bags of flour, pointed out

the way. And this is the procession that the father met half-way down the hill, and this was the sight that sent the tears back under the swollen lids of the mother, as she saw it from the doorway where she watched.

"Then how glad they were! How the father and uncle wrung each other's hands and looked piteously at each other, with eyes that could not express their love, but overflowed with the effort! How they petted the sick woman, and put her in the big chair, with Uncle James's fur coat around her, and how they milked the cows at once, and heated the milk, and fed her and the baby!

"After things had quieted down a little, and the cattle and chickens had been housed under the little shed covered with skins, whence the other cattle and chickens had been stolen, and after arrangements had been made with the kind neighbors to come again the next day, with others, to build a good, strong barn, and a high palisade—that means a strong fence—around the house and barn, after all these things there came a little stillness, and the mother said softly:—

"‘We have much for which to give thanks.’ She pressed Mary and William to her breast and bade them kneel beside her. The strong men knelt, too, and one of them, who was an elder in the church, thanked the Heavenly Father, aloud, for them all. He thanked Him for taking care of Mary and William, for keeping them safe and keeping their hearts full of love and courage. He thanked Him for giving the family back to one another, richer than they had been before; and he thanked Him for letting the neighbors have the joy of helping on the good work.



And since that day, children, we have always kept Thanksgiving, coming together as a family, however far apart we may be, eating of the bountiful things the Heavenly Father provides, and thanking Him for all His goodness."

"Dear grandma!" said Norman. In the darkness he kissed the old plate softly. The room had filled with people while the story was being told, and now, as it ended, some one struck full chords upon the piano, and they all joined in singing, "Praise God from Whom All Blessings Flow."

The day was ending, but there was a Thanksgiving in their hearts which did not end with the day.

IS SANTA CLAUS TRUE?

IT WAS just before Christmas, and the four little Wolseys were at work making presents. Baby John's work was peculiar; he was hammering tacks into a bar of kitchen soap and he had to be constantly furnished with tacks to keep him from pounding the soap itself. Dorothy was stringing beads, with an apprehensive eye upon John, who, in spite of the mother's utmost efforts and the attractiveness of the soap, would make a dive for the bead-box every now and then. Norman was gilding a very unsymmetrical clay vase which he had made for his grandmother, and Carleton was putting the last links to a long "daisy chain" of colored paper wherewith to decorate a certain Christmas tree. He was ensconced behind a barricade of chairs, together with Norman and the gold paint, as the only means of escaping the too appreciative fingers of that diminutive tyrant, John.

Every one heaved a sigh of relief when Inga, the nurse, appeared to take the baby. He was borne off howling indignantly, but, once outside the door, stopped with ludicrous promptitude. Soon after he might have been heard shouting with laughter as he knocked down the blocks, which, with Inga's aid, he had laboriously piled up.



"Mamma," said Norman, breaking the blissful silence which followed John's departure, "the little boy next door said there was no such thing as Santa Claus. There is, isn't there?"

"Yes, dear," said mamma.

"A real, live man, with 'cheeks like a cherry,' with 'eyes how they twinkled, and dimples, how merry?'" persisted Norman.

"I never saw him," said mamma. "I should suppose that would be a pretty good picture of what he means."

"Oh, does he mean something?" asked Norman, in a disappointed tone.

"Yes, of course he does. Everybody does. You do."

"What do I mean?" he asked, looking puzzled.

"That's a riddle for you to find out. You've got all your life to work it out. You'll be lucky if you get it then."

"You're such a funny mamma!" sighed Carleton. "Am I a riddle, too?"

"Yes, indeed, you are!" laughed his mother. "You're a riddle that's too much for me, every once in a while."

"Am I a riddle?" asked Llothy. She didn't know what a riddle was, but she wanted to be in the game.

"Yes, you are, and I am, and every one is. Santa Claus is."

"Is he just the kind of a riddle we are?" asked Norman.

"No, not exactly. But the difference is another riddle for you to guess."

"I know!" cried Norman. "I can see myself, but I can't see Santa Claus."

"Can you see yourself?" asked the mother.

"Of course!"

"What can you see?"

"I can see my legs, and my arms, and my hands, and my stomach."

"Is that yourself?" interrupted his mother.

"They are parts of myself."

"Yes, but can you see all of yourself? Can you see your eyes, for instance?"

Norman ran to the looking-glass.

"There!" said he, pointing to the blue eyes that looked back at him, alive with intelligence.

"Are those your eyes?" asked the mother. "Your very eyes? If I broke the looking-glass, or covered it up, should I make you blind?"

The three children laughed like a chime of bells. Childlike, they loved an argument.

"Then you can't see yourself, can you? Neither can you see Santa Claus. But you can see parts of yourself, and you can see parts of him."

"Can we? Where? Where?" they all cried.

"Whenever you look into a kind person's eyes; whenever you see any one giving another pleasure. When Dorothy gives John a bite of her apple, then as you look at her you catch a tiny glimpse of Santa Claus. When you get a surprise ready for mamma to welcome her home from down town, then any one looking at you sees a little bit of Santa Claus."

"Then he is just kind people, as Arthur said?" cried Norman, bitterly disappointed.

"No, indeed. All the kind people in the world put together wouldn't make Santa Claus. I said you could see parts of him, but not himself. The kind people are parts of him, sometimes. He whispers kind thoughts to them, one after the other. He flies from one to the other like a bee from flower to flower, only instead of taking away sweetness he gives it. His presents on Christmas Day are only a few of his presents. He gives better ones every day, but he gives them so quietly that no one seems to know it. On Christmas Day every one suddenly recognizes him, and his invisible gifts become visible."

"What's visible?" asked Dorothy.

"You can't see his gifts of every day, but his Christmas gifts you can see," explained her mother.

"But I want to see him, himself," said Dorothy. "I am going to hold my eyes open and watch when I hang up my stockings."

"You would never see him if you did," answered her mother. "Santa Claus is a fairy, dear, and you can never see fairies, nor quite understand them. When you think you are just going to catch them they vanish away. Santa Claus hides in many ways. He hides in the people you know. If you stayed awake you would probably see what would look like mamma and papa filling your stocking, yet all the time it would be Santa Claus."

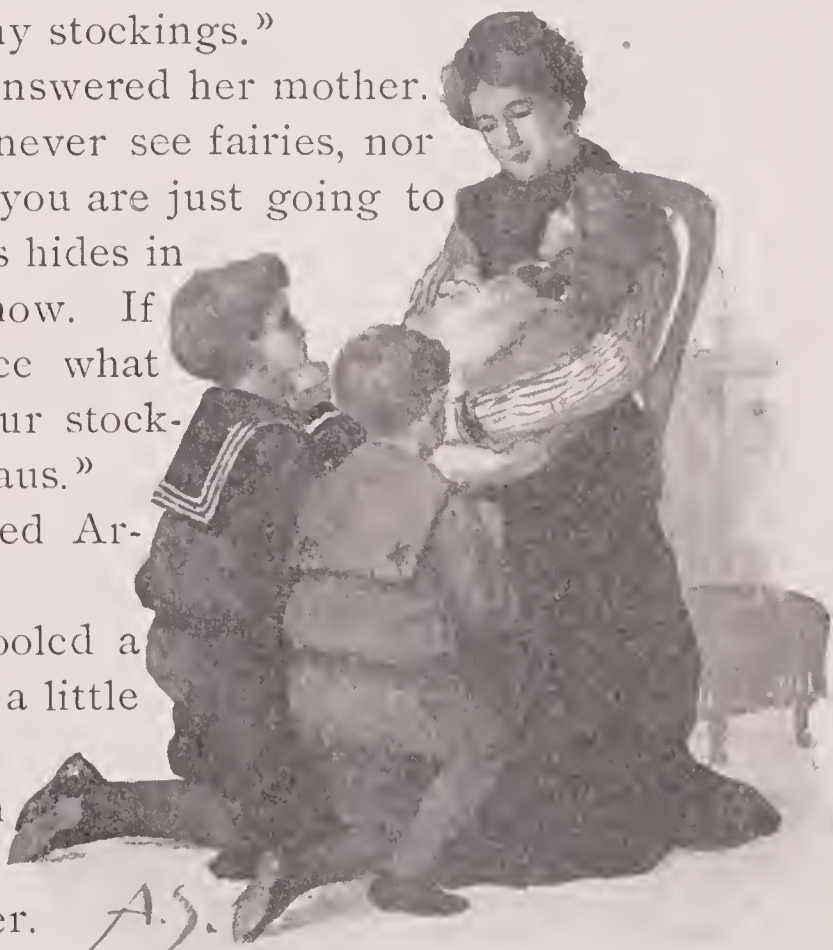
"Oh," said Norman, "that's what fooled Arthur!" and he laughed.

"Yes, it fooled Arthur. And it has fooled a great many grown-up people. When I was a little girl ——"

"Wait a minute," cried the boys in chorus. Their words were accompanied by a great crash, as the chair barricade fell over.

"Now," said they, as they knelt in front of their mother, their elbows on her knees and their hands on their chins. Dorothy had silently and swiftly climbed into her lap.

"When I was a little girl I used to puzzle over Santa Claus a good deal, and it used to worry me. I didn't know then how good for me the



puzzle was. I puzzle now, and I like it. It leaves the world full of magic."

"But how do you know what to believe?" asked Norman, with a careworn air.

"I believe all the good and beautiful things," said his mother, "and I find that very pleasant."

"Pretty good way," acquiesced Carleton, "so do I."

"So, of course, I believe in Santa Claus," she went on. "But when I was little I thought at one time that papa and mamma and even the minister were telling untruths about him. I thought that because a dreadful thing happened. We went to a church social the night before Christmas. There was a beautiful Christmas tree, all blazing with candles and hung with presents and glittering things. And there was Santa Claus, in a red pelisse, trimmed with white fur, with long boots on and a fur cap. His big white beard almost covered his face, and he looked like the Santa Claus in the 'Visit of St. Nicholas' book. My heart nearly stopped beating, I was so glad and surprised. Yet, down in the very bottom of my heart was just a little bit of trouble. For, although I knew him, he did not seem to know me, and when he called out my name he looked all around to find me, and there I was right in front of him all the time! How disappointed I was then! For the Santa Claus I had always thought about had known me very well. He had watched all my actions, and knew whether I was a good girl or not. He knew even my thoughts, and I hurried to put away selfish ones lest he should know them and be sorry. For weeks before Christmas I explained everything to him, sometimes talking out loud as I sat at my Christmas work. It wasn't that I wanted him to put things in my stocking, for my mother said he would probably do that anyway, but I wanted anybody as kind and lovely as he was to like me, and to think me kind and lovely, too. And now he didn't know me!

"'Oho! so here you are, are you?' he said, when some one pointed me out. 'Been a good little girl lately?' The idea of asking! I swallowed a lump in my throat.

"'Yes, sir,' said I. 'I thought you knew.'"

"'Of course, of course,' said he, in a hurry. 'But I have so many little girls to see to that sometimes I get mixed up.' Here was another dreadful thing—a fairy mixed up! Perhaps if he could be mixed up he could be fooled, too, and I need not try so hard to be really good. I could just pretend; it would be all the same to him. I wanted to cry, and the big doll he put in my arms hardly comforted me. Anyway, he didn't look right. He didn't look as if dozens of reindeer could pull him into the air, and he certainly never could get down our chimney, which was pretty small.

"Suddenly, as he was reaching up to one of the high branches of the tree to get a little wax angel that hung there, his beard caught fire! There was a blaze of light all around his head, and every one shrieked and jumped up, but I sat quite still. Now, I would find out! If he was a fairy the fire wouldn't hurt him. If he wasn't, he deserved to be hurt for fooling little children that way. My heart was like a lump of lead and just as hard.

"He tore the white beard and hair from his head and stamped on it, and others poured water on it and put it out. His face was burned, but not badly, and the face was that of the new Sunday School teacher, a young man without any beard at all. The beard that burned was white cotton. He wasn't Santa Claus any more than I was."

"Oh, goodness!" said Norman, softly. "Didn't you feel badly?"

"No, I didn't. I was relieved. Now, perhaps, I thought my Santa Claus, my own old Santa Claus, might be real, after all. Sure enough he was, for when I hung my stocking after getting home it was filled just as usual, in spite of the fact that the young Sunday School teacher was home in bed, too sick to go out in the night air with reindeer and toys.

"I never wanted that kind of a Santa Claus again. I liked him best just as I had always known him, a strange, mysterious being, whom I could not see or touch or hear, but whom I could love and who loved me. I liked to puzzle and wonder over him, and know him real by the things he did. I love him to-day just as I loved him then, but I think I know him a little better. I can understand how he can be real and alive while yet my eyes cannot see him, and lots of people do not believe in him. I wouldn't have him turn into a flesh-and-blood thing like that Sunday School man for anything, or like the pretended Santa Claus in the store windows. Those are lots of fun as make-believes, but the real Santa Claus is better, oh, a thousand times better than any of them. The real Santa Claus doesn't live in a tiny little house, and write children's names and addresses in a big book, as the store Santa Claus does. He lives in strange regions which no one knows, and he is surrounded by splendors that we can only guess at. The little children's names are written on his heart. His clothes are not made of red cloth and white fur, but of beautiful things too precious to be touched. And his eyes shine with a light like that of a hundred stars. Santa Claus is a fairy, and a true, dear fairy, whom we ought to love with all our hearts and try to please. Boys!" suddenly breaking off, "what do you think he would say to this room?"

"Shut your eyes, mamma! The brownies will fix this room. Say, don't you think the brownies must be related to him?" Carleton asked

"Yes, surely, because they are both kind," said mamma, and closed her eyes and leaned back and rested. When she looked up the overthrown chairs were neatly in place, Baby John's soap and hammer were put away on the shelves, the children were quietly at work, and the spirit of Christmas was almost visibly present in the room.

WHEN I WAS A LITTLE GIRL

THE Wolsey nursery was all in confusion. Norman, the seven-year-old, had his sweet face all twisted out of shape. It was so swollen that the gap where his front teeth were missing no longer showed, and laughter had become so painful an affair that joking or merriment of any kind had been strictly forbidden. In short, Norman had the mumps.

Five-year-old Carleton was waiting his turn to share his brother's affliction. He wished it would hurry up, for in the meantime all the interest centered about the other boy. He didn't feel well, but didn't know how to say so, and had been trying to scare up a good hard ache that would challenge attention. His mother had looked solemnly at him, and reproved him for untruthfulness. In short, Carleton was in the dumps.

Dear little Dorothy felt the disturbance, and flew about like a distracted but important bantam; she told Carleton not to speak cross to mamma, and "poored" Norman's swollen cheek, and gave him his medicine. But her zeal had outrun her discretion, and she had fallen with the medicine glass and spilled all the medicine; then she had tried to wipe it up before Maggie, the nurse, could get there with a dry cloth, and, being still blind with tears, had fallen again, and bumped the other side of her head. So Dorothy was laid on the big bed with brown paper over her bumps.

Baby John was "coming down." He didn't relish the process at all, and was quite unaware of the fact that he was an object of envy to Carleton. The disease as yet showed itself only in two small swellings on his neck. So Baby John was fretful with his lumps.

Maggie, the nurse, had been up many times in the night. She had made restless Norman's bed a dozen times. She had to go to the doctor's for more medicine, and she was of the opinion that what they all needed, except the baby, was good old-fashioned thumps.

So mamma decided to play trumps.

She picked up the baby and put him where he always found comfort, lumps or no lumps. She distributed some marshmallows, one apiece,

to be sucked very slowly. She established Carleton in his rocking-chair, just at her feet, and she sat between the two beds herself. Then she began in a low voice:—

“When I was a little girl I used to make mistakes myself, about truth, something as Carleton has done just now. I suppose I began, as he began, by pretending things. I pretended I was sick when I didn’t want to go to school. I pretended I was tired when my mother wanted me to do things, and I pretended so well that I fooled myself, even. So then I soon got all mixed about truth and when I did tell a regular story I hardly knew it. Somehow, though, I always knew when other people told stories. I could catch them at it as quick as anything, and I thought then, as I think now, that ‘liar’ [whispering] was the very worst thing you could call anybody. Well, it took a good while for my papa and mamma to find out that the little girl whom they loved so dearly told stories.

“They tried all kinds of things to cure me. They told me they wouldn’t punish me for anything I did wrong if I told them the truth about it, and that helped a good deal, though it didn’t always work. For instance, one day I was late at school. The real reason I was late was because I had stopped at a store to buy some candy and had bought caramels, and as they were very hard to chew, I had to wait outside for quite a while to get rid of the one in my mouth, although the tardy bell was ringing when I got to the schoolhouse. When I got into my room a little of that candy was still in my mouth, and the sticky, brown juice had stained my lips, though I didn’t know it. As I went into the room I hurried to my seat, and said out loud:—

“‘Goodness! Am I late? Our clock must be slow.’

“‘What’s that, Mary?’ said my teacher. ‘Come here to the desk.’ So I went up to her, not a bit afraid.

“‘When I started from home,’ I said, ‘our clock said only half-past eight. I don’t see how I’m late.’

“‘Did you not stop on the road?’ asked the teacher.

“‘Yes’m, my shoe came untied and I stopped to fix it. But that oughtn’t to take such a lot of time.’

“‘No, it oughtn’t,’ the teacher said. ‘Was that all, Mary?’

“‘Well, I stopped to mail a letter for mamma, but that only took me a minute,’ quoth I, my eyes on the clock, looking, I am sure, as surprised and innocent a little girl as ever came late to school.

“‘And was that all, Mary?’ my teacher insisted. You see, I had been late several times, and had always had such excuses that she was beginning to think something was wrong. And so she asked again, ‘Was that all, Mary?’

“‘Yes’m,’ said I. And there was the flat lie [whispering].

“ ‘What’s the matter with your mouth?’ teacher went on. ‘Have you hurt it?’ ”

“ ‘Yes’m,’ said I again, thinking very fast. I knew then the juice must be showing, and I put up my handkerchief quick to hide it.

“ ‘How did you do it?’ she went on.

“ ‘Why, I—I—bumped against the corner of the big door, hurrying into school so fast,’ I said, and the tears rushed into my eyes, for I really didn’t like to tell such stories, and just the night before in my prayers I had asked the dear God to help me to be truthful. The tears quite melted my good teacher’s heart, and she stooped forward and kissed me. After she kissed me she looked very queer. I tasted pretty sweet, I presume, and smelled of chocolate.

“ ‘Mary,’ she said, quite solemnly, ‘tell me the truth; have you been eating candy this morning?’ ”

“ ‘Oh, no’m!’ I cried, very earnestly, for you see the whole roomful was listening, and I could not have them all think I had told a story.

“ ‘Mary,’ the teacher said again, ‘are you sure? Think one minute before you answer.’ But, although I was quiet, I didn’t think. I heard the big clock tick off the seconds of the longest minute I ever knew, and I heard a big boy giggle in the back seat. That settled it. I wasn’t going to have any big boy laugh at me.

“ ‘No’m,’ said I, when the minute was up. ‘I haven’t had any candy for a week.’ ”

“ ‘You may go to your seat, Mary, and wait after school.’ ”

“ ‘I’ll wait after school, all right, but I haven’t had any candy,’ I muttered as I went down the aisle between the desks.”

“My! how you must have felt!” said Norman, sympathetically.

“I should say so. That was a dreadful day. I studied as I never studied before, for I didn’t dare to do any thinking, and I recited my lessons so well that the teacher was almost sure I must have told the truth. My heart was heavy as lead all the time, and the hands of the clock didn’t seem to move at all. At last twelve o’clock came, all the other children went out, and I was alone with my teacher, Miss Smith.”

“Was she a nice teacher?” asked Dorothy.

“Yes, very. I had loved her dearly before, but this day I pretty near hated her, because I had done wrong and wanted to forget it, and she wouldn’t let me. As she came down the aisle toward me I thought all kinds of wicked things about her, shut my little teeth together hard, and stared straight at her, to show I wasn’t afraid. She smiled at me kindly, and sat down in the next seat in front of me, facing me, and put her hand on mine.

“‘Mary,’ said she, softly, ‘you have been so good all day I cannot think you would tell me an untruth now. Was that candy or blood on your mouth?’

“‘Blood,’ said I, between my shut teeth, relieved to think that she didn’t know.

“‘Mary!’ she cried reproachfully.

“‘Well, if you don’t believe me what’s the use of asking me?’ I said.

“She looked at me hard and I looked back without a wink. I got quite interested in seeing how long I could keep from winking. I suppose she saw I wasn’t soft and loving and good, for she got up and went to the closet where she kept her hat and cloak.

“‘You may get on your things, Mary, and wait for me,’ she said. So I got ready and waited for her. She went beside me, and when we came to the school store where we children bought candy and books I knew she would soon know the truth. Sure enough, the shop woman promptly told her that I had bought caramels of her that very morning, and so late she had warned me I would be tardy. Miss Smith never said a word; only went out and walked silently along with a sad face. I guessed where she was going, so I was not surprised when she went up the steps of my mother’s house and rang the bell.”

“O, mamma!” cried Norman, “did she tell your mother?”

“Yes.”

“And what did she say? Oh, what did she say?”

“My dear, I don’t know. They had a very long, sorry-sounding sort of talk, and sometimes they asked me questions, but I was too miserable to notice much.”

“What’s miserable?” asked Carleton.

“The way you felt a while ago, only worse; as if nothing would ever be nice again. I felt like crying, only I didn’t think crying would do any good. Neither would it.”

“Poor mamma,” murmured Dorry, half asleep. “Did oo want to ky?”

“By and by my teacher went away and my mother and I sat there in the twilight—that means just as it was beginning to grow dark—and pretty soon I found my dear mother was crying. That melted me, and I began to cry, too, and presently crept up into her lap and whispered into her ear:—

“‘O, mamma, I’m so sorry.’

“‘My darling little girl,’ said my mother, ‘how many times have you said that before? Do you think just saying you are sorry makes you good? Do you think sorriness will make people forget that you told an untruth, and will make them believe you again when you speak? How

many times have you said to me, "I'm sorry and I won't do it any more"? And yet that promise, too, you have broken. No, Mary, I cannot believe what you say any longer. Your words are crooked. You will have to show that you mean to keep your promise.'

"'How?' I asked, eager to get back the old happiness into my mother's face and into my own wretched little heart.

"'By doing it,' said my mother.

"'Well, I will,' I cried, jumping up. But she sat silent and there was no smile on her face.

"'What's the matter?' I cried in distress. 'Why don't you look happy? Am I not doing right?'

"'Yes,' said my mother, getting up slowly and putting her hand to her head, as if it ached; 'I suppose you are doing as right as you can now.'

"'But I'm going to always,' I cried, and rushed up to hug her. She did not put her arms about me and smile brightly as she used to do, but stood quietly and let me hug her.

"'I am,' I said, with a big sob. 'I truly, truly, truly will never tell another story.'

"'I hope so,' said my mother, 'but it will take a good while to make me believe it.'

"'But I said truly,' I cried in despair.

"'I told you I could not believe what you said any more,' she answered. 'Your lips have forgotten the way to speak true. You will have to prove your "truly." Don't talk any more, or try to hurry me into smiling. I will smile and laugh with gladness when I find you are once more my truthful daughter, of whom I once was so proud. Until you do prove it, if I smile it will be because I forget you for a little while. When I think of you I cannot help but be sad.'



"Then my father came in and I rushed away to wash my swollen eyes. I heard my mother talking to him softly as I smoothed my hair, and tried to feel that dinner time was going to be bright and happy as it always was. My little brother came in to watch me, and I was near crossly ordering him out of the room, but I remembered I was going to be good, and didn't say anything. Pretty soon he got to talking, and when the dinner bell rang we went down together quite happily.

"At first I didn't notice anything wrong, but pretty soon, just as I was eagerly telling about a little girl at school who was going to have a

party, I thought both papa and mamma acted queerly. They didn't seem to care anything about it.

"‘And, O, mamma,’ I wound up. ‘It’s going to be just lovely! May I go?’

"‘Ye-es, perhaps. When I hear from her mother,’ said she, slowly.

"‘But her mother isn’t going to send any invitations. She invites people herself. She said so!’ I cried. Mamma shook her head.

"‘Then I can’t let you go,’ said she.

"‘But why not?’ I cried.

"‘Not until I hear from her mother.’

"‘Her mother isn’t going to invite anybody, I say. What difference does that make?’

"‘I want to know if there really is going to be a party,’ my mother said.

"‘But of course there is! Didn’t I tell you?’

"She looked at me sadly; and my father, too, sat silently regarding me. Then suddenly the blood rushed over my face and neck until I felt as if it would burst out of my veins; for I knew that they did not believe me. I was thoroughly unhappy. I wanted to go to that party very much, yet I could not go unless the little girl’s mother invited me.

"‘I’ll ask her to invite me!’ I said defiantly.

"‘What will you say when she asks you why your mother wants her to write the invitation?’ asked my father.

"Goodness! I should have to say that they would not believe me without a note from her. She would know that I was a little girl who didn’t tell the truth. I sat silent a long while. At last a bright idea occurred to me.

"‘Will you believe Mamie if I bring her to you?’ I asked eagerly. Mamie was the little girl’s name.

"Yes, they would believe Mamie.

"‘But how will you explain to her?’ my father asked. And again I was silent. I thought quickly of excuses I could make to Mamie, of stories I could tell her, but I couldn’t plan a lie just now, after having had such a time all day, and it made me feel sick to see how quickly the idea of lying came into my head.

"I didn’t go to the party. I stayed at home and was miserable, but I learned something, for when Mamie asked me why I didn’t come, I answered:—

"‘Mamma wouldn’t let me.’

"‘Why wouldn’t she?’ Mamie asked.

"I thought of a dozen excuses, none of them, of course, true ones, but I would not use them.

"‘I don’t want to tell,’ I said at last.

“‘Oh, you were being punished!’ cried Mamie, in a jeering tone.

“I remember well how ashamed I was, but I answered bravely.

“‘Yes, I was being punished.’

“That was a dreadful time at home. They didn’t believe anything I said. Mamma did seem to believe me a little when I told her about my talk with Mamie, but I could see that she wasn’t quite sure, and I cried my eyes out over it, for I had told the truth, when it was pretty hard, too, and yet I got no credit for it. I felt badly used, but it didn’t do any good. Even my little brother was believed, although I was not. Many times, when I wanted them to know something, I had to get him to tell them for me. Gracious! How that did make me feel! And then as days and days went on I found that my teacher, too, would not make up. She and I used to be great friends, but now we were not. If I was late, she would not let me speak, but asked me to bring a note from my mother. This made all the children smile at me, and they, too, knew that I was—that I was—well, you know what they thought.”

“Did they think you were a liar—a story-teller?” asked Norman.

“Yes, wasn’t it dreadful? By and by I was in black despair.”

“What’s black despair?” asked Carleton. Dorothy had gone to sleep.

“I felt as if the world grew dark; as if the sun didn’t shine; as if nothing would ever make me good and happy again.”

“What did?” asked Norman.

“Well, first of all I began to speak the truth. I spoke it all the time, and I carried notes from my mother to my teacher, and from my teacher to my mother, to show it was the truth. Then I took my little brother around with me almost everywhere, so that he could tell them that what I said was true.”

“Didn’t he ever tell naughty stories?” asked Carleton.

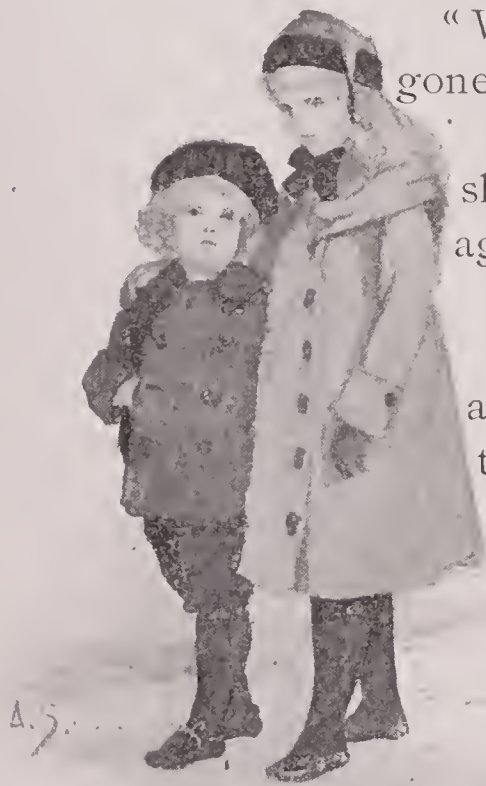
“I don’t think he ever did. You see, he saw how bad I felt, and he never wanted to have to feel like that. Little by little I found that they began to be-

lieve me again. Little by little Miss Smith began to smile at me, and be friendly, and never shall I forget the day when she said, as I offered her a note from my mother explaining that she wished me to leave school early that afternoon, in order to go to the dentist’s,—

“‘Never mind the note, my dear; I believe you.’

“I believe you! They were the sweetest words in the world to me. The tears rushed to my eyes, and I threw my arms around her neck, sobbing out:—

“‘O, Miss Smith! Thank you! thank you!’



"I forgot all about the other children, but as I went to my seat I noticed that they looked kindly at me. And really, they always believed me, too, after that. They had seen how sorry I was and how Miss Smith believed me. I asked Miss Smith, after school, if she would please tell mamma.

" 'Why don't you tell her?' asked she. Then, as I hung my head, she said, quickly: —

" 'Why, yes, dear. Of course!' And she put on her things and went home with me, as she had done that sad day so long ago.

"My mother was so glad when Miss Smith told her. And after that she, too, believed me without any proof, and so did papa. From that day to this I don't believe I've ever told a wrong story. Anyway, I try not to all the time."

"And so do I," cried Norman.

"And I," said Carleton.

"We'll try together. And now here comes Maggie. What do you think she has in that paper bag?"

Mamma went away to lay down the sleeping baby. The paper bag contained bananas, bought on the way home from the doctor's, and Norman sat up in bed with a towel in front of him and chatted happily with Carleton while they both nibbled the fruit. All was quiet for a time in the Wolsey nursery.

THE NEW NURSE

THE little Woleseys had "struck"—struck for a larger allowance of mother and a smaller one of nurse.

There was a new nurse, a gentle, dumb Norwegian, who failed entirely to manage her rebellious charges. The trouble was that during the period of change they had had the delight of having mamma put them to bed; had frolicked with her in the early morning; had gone about with her, four strong, Baby John crowing on her shoulder, to visit the cellar and pantries after breakfast; had gone to market with her; and afterward had her for a playfellow all day. And they had found it so altogether enjoyable that they had no intention—no, not the least in the world—of accepting Inga in her stead.

In vain the mother explained to them that she had other duties, that papa had a right to some of her, and grandpa and grandma and the dear



friends whom they, too, loved; and even that she owed some of her time to the big, splendid city in which they lived, to help other children to have a happy time; they admitted the cogency of the argument in general, but refused to allow it to influence their conduct in particular. Finally it became open rebellion; little Dorothy, in a fit of indignation, slapped poor Inga for pulling her hair when combing it; Carleton kicked her for not giving him a pin as soon as he asked for it; and Norman made a face at her when she appealed to him to come and help her; while Baby John combined all three forms of opposition with the most vigorous howls. Poor Inga reported in tears.

"Well, Inga," said the mother, "we will put the baby into his carriage and you may take him for a walk. He will be good then, for he loves to be out. And when you come back you will find the children all right, I know."

By and by, on the green grass in front of the Wolsey house, there was a pretty group. In the center sat the mother, in cool, fresh muslin; at her feet, in their little rocking-chairs, sat her rebellious flock, clean, furtively and uncertainly triumphant, their nerves alert and eyes alight with defiance. Grandfather leaned over a branch of the tree close by to hear the children scolded, and perhaps to emphasize a word here and there. Mamma began:—

"When I was a little girl——"

"Oh, a story, a story!" they all cried. Their muscles relaxed and they settled back in their chairs with sighs of relief and contentment. Defiance and triumph were both gone. So was grandfather, in deep disgust.

"My little brother had whooping-cough and my mother spent all of her time with him. She was not at all anxious to have me sick, too, especially as I was not very strong yet, after the measles, and so she kept me away from him entirely. We were in the country, where we had gone for his sake, and there were no children near, so that I had to be with my nurse almost all the time. Her name was Selma, and I used to beg her for stories. She didn't know how to make any up, so she told me about herself. Would you like to hear?"

Their reply was not very enthusiastic. The children feared a moral, but their fear was not sufficient to overcome their love of a story.

"When Selma was yet very young, only fourteen years old, her father died and she had to go out to work. She had never worked, except at home, any more than you have, and it was dreadful for her to have to go away and leave her mother, when her mother and she would have so dearly loved to comfort one another, but she had to do it, that she might have food to eat and clothes to wear and might help her mother a little. The work she was going to do was not hard work; it was watching goats

on the mountain. Early in the morning she would drive her white flock before her to the green pastures on the hillside, taking with her nothing but a thick slice of black bread—not bread and butter, you know, but plain bread. She would have a drink of goat's milk with it, and how do you suppose she got it? Why, she would lie down on her back under some nice mamma goat, and open her mouth. Then she would milk the goat and catch the stream of milk right in her mouth instead of in a pail. Sometimes the mamma goat's kid would come running up and try to get some of the nice dinner himself, and then he would bother Selma so that she would have to take him between her knees and hold him until she was through, and sometimes, just for fun, she would let him suck on one side, while she got the milk from the other."

"How nice," cried the children.

"Yes, there were a good many things on the mountains—the great wide sky full of clouds changing and moving, the pretty little flowers in the scant mountain grass, the birds which she watched in the air and in the tree tops, the squirrels, and all the many little queer, creepy creatures under the earth. But she had no one to talk with about these interesting things, and when she tried to show them to the little kids they only said 'Ba-a' and pulled back from her with their eyes looking scared. Even the mamma goats were no better; they didn't make such a fuss about it and were very patient, but they wouldn't look, no matter how she moved their heads. She was very lonely, and cried for her mother and little sister many times with her face down in a bed of moss.

"By and by, when the winter came and the goats were no longer driven out to pasture, she worked in the house and barnyard with the other servants. Now she had company, also much harder work to do, and the men and women ordered her around sharply, and did not mind a slap or two to help out their words. They meant to be kind to her, but they worked hard, and they thought it was good for children to be hit."

"You don't, do you, dear, sweet mamma?" cried Norman, who though only seven, had served as his mother's adviser on many occasions when domestic discipline was called for.

"No, I don't, but Carleton does. I saw him slap Dorothy this morning. These people knew just about as much as Carleton and Dorothy."

Carleton and Dorothy glanced quickly at each other, and sat abashed.

The slap she had given Inga was vividly present to Dorothy's mind, little as she was—that normal mind of unspoiled children in which the mechanism called association of ideas works without hitch.

"Well, I must tell you one thing Selma had to do. She had to carry water to the cows and sheep. She carried two pails at a time. Across her shoulders was a broad piece of wood, called a yoke. On one end of

it hung one large pail, on the other end another. She was so little she could not harness herself up, the big women had to do it for her. She kept hold of the pails with her hands, too. Her shoulders were not strong enough to carry them without help, neither were her hands, so she used them both. And she was so short that the pails almost dragged on the ground, and she had to choose smooth places to walk over, so that she shouldn't bump the pails and spill the water. All day long she carried water in this way, and at night she helped to carry home the milk with her yoke. She could not grow tall, as you are growing, because the heavy pails weighed her down. She was always short and broad.

"In the evenings, in the big kitchen, they often had merry times, and she would stay and watch them a while until she grew sleepy. And one night they talked about America. All the men and women wanted to go. There they would not have to work so hard; there they could

make much money; there they could dress

as they pleased and eat as they pleased, and work for whatever master they liked best.

If they did not like one they could try another, until they found a good and kind one, who would pay much money.

Here there were no rich masters, and so few places and so little money that

no one dared to change for fear he would have nothing to eat.

Selma listened in her corner, 'I will go to America,' she thought.

" 'Tell me, Just,' she called out to one of the men, the one who was the kindest, 'do they wear yokes in America?'

" 'No, indeed, little Selma. In America you would be loved. Maybe you would go to school. I, too, wish for America,' said Just, his blue eyes shining, as he stared at the fire.

"In the early spring Selma's mother came to see her. She walked miles across the country in her heavy shoes, and the earth was like a sponge with the melting snow.

" 'O, mother!' Selma cried, 'I must go to America.'

" 'Will you go away from me?' asked her mother.

" 'I am away, anyhow,' Selma said, 'and I work so hard.'

" 'Yes. But America is so far. I cannot walk to see you there,' said her mother. 'Still, I, too, wish you to go. My sister writes me about



it, and sends me the money. She will take care of you.' Selma danced up and down with gladness. She did not see her mother's tears.

"She went home with her mother, after getting from the master ten dollars for her year's work. The mother had knit her a nice, warm hood, and a warm petticoat. Selma herself had knit some stockings. With her ten dollars her mother bought her a good dark woolen dress and a wooden box for her clothes. She had made her, too, some underclothes of strong white cotton. The rest of the money she sewed into a little bag which she tied around her neck. None of it did the poor mother keep herself, though she needed it much.

"One day Selma got into a wagon and sat upon her box which was tied up with rope. Her mother went with her, and the kind neighbor drove them. Her mother, to be polite, sat on the seat with the neighbor but her heart turned toward the little girl behind her on the trunk. It seemed almost as if her arms would grow backward and her eyes go back through her head, she wanted so much to see and touch her little daughter. But it would never do not to be polite to the neighbor when he was so kind. Selma's eyes shone with eagerness. By and by they came to the town where she was to take the train. You can guess how anxious she was to see what the engine was like, for just think, she had never seen one. When it came panting and whistling up the track with its bells ringing, she was afraid and hid her face against her mother. It was the last time her mother ever comforted her."

"Oh, why?" cried the children, in dismayed chorus.

"Because in a few minutes she was on the train and going away from her to America. She never saw her again."

There was stillness for a moment, while the children wondered what they would feel like without mamma.

"After a long while on the train she came to the big ocean, with a great boat on it waiting for her. On the boat were very many people, all going to America. It was queer on the ship. Selma slept on a sort of shelf filled with clean straw. She had no sheets, but two gray blankets. She would have had no pillow, either, only her aunt had told her mother to send one with her, and she had a little one made of the feathers of her mother's best goose. At first she was sick and didn't know anything except that her stomach felt bad, but after a while she got better and took her little tin plate and cup and her iron spoon out into the long, narrow room where the steerage passengers ate."

"What's that?" asked Norman.

"What? Oh, steerage passengers. That's what they call the poor people who come to America and who can't pay for the best things on the ship. They didn't sit at a table to eat, but in long rows, the men on one side, the women and children on the other. Each had a plate and

cup, and two men went up and down filling the cups with very bad tea and coffee. What do you suppose they had for teapots? Coal scuttles! Or, anyhow, something much like them. And the soup, too, was very bad, and the bread was fresh and light, and not cooked enough. A man would give the people a loaf apiece and they would squeeze the loaves up together and laugh at him, and show how they stuck together in flat cakes when they were squeezed. They liked their own black bread best. Selma had a lot of it, which her mother had hung from the ceiling of the kitchen to dry for her a week before she left. She had a pail of nice, sweet butter, which her mother made, and two or three cans of a kind of pickled fish and some oranges, which she bought with the money out of her little bag.

"They were a long time on the water, and when they saw the first lights of America shining in the early evening, they were wild with excitement. They felt just as you would feel if you saw the lights of Fairyland. The sailors told them to go away from the deck and go to bed, but they would not. All night they stayed up, looking at the lights and talking of the fine time they were going to have in America."

"Do you think Inga is having as fine a time as she expected?"

"Gracious!" said Norman, softly.

"Well, I'll hug her when she comes back," said Carleton.

"In the morning Selma found her aunt waiting for her, and oh, how glad she was to see her! Her aunt taught her how to care for children, and helped her till she could help herself. When she was my nurse she was sending home money every month to her dear mother. And her sister was over here, and sending money, too. Sometime they meant to go to see her, but it was hard to save enough, besides sending so much, and their mother died before they got enough together."

"Is Inga's mother dead?" asked Norman.

"No. Inga sends money to her mother every week. Inga has a lot of little brothers and sisters there, and she is very lonely for them. It would be lovely if she had some little children here who would love her and help her to bear it."

"Yes," said Norman, with a sigh. Dorothy looked up the street to see if she was coming.

"Let me see. What can we do to surprise her?" asked the mother.

"I'll pick her some of my very own flowers," said Carleton, and ran off to do it.

"What'll I do?" asked Norman.

"You might put the baby buggy away for her, when she comes back, Where's Dorothy?" asked mamma. Norman ran to see. The little girl was putting her playthings away in the nursery, which she had refused to do an hour ago.

When Inga came home she was indeed surprised.

HER OWN WAY

WHEN I was a little girl, I couldn't see why it was that I shouldn't have my own way all of the time. Sometimes I had it, of course, and then it was so sweet that I wanted it more than ever. My mother always explained to me her reasons for saying no, but I couldn't always see them. Each new time that I wanted something I was sure there could be no reason against it.

"My dear little girl," said my mother at the breakfast table one morning, "don't you see that no one has his own way all the time?"

"You do," said I.

It was Saturday, and over night I had formed a dozen plans to fill up the holiday. All of them my mother had spoiled by saying that they would trouble some one or other. One made too much work for the nurse. One would require more money than she had to spare. There was something the matter with every one of my poor little plans, and I felt abused and said I didn't see why I couldn't have my own way when all other people had theirs.

"Do you really think I have my own way?" asked my mother.

"Yes, of course," I replied. "No one says must or don't to you."

"Yes, some one does," said my mother,— "some one very strong, some one who is always right, and whom I dare not disobey. Why, my dear, do you think that I like to do all the things I do for you? Do you think I wouldn't rather read a nice story than to go to market or rip up an old dress?"

"What makes you then?" I asked. "I wouldn't, if I didn't have to."

"Wouldn't you, really?" asked my mother, looking at me very hard. "Wouldn't you give up your own way because it was right to do so, even though nobody asked you?"

"No, I wouldn't!" I declared. "I think I have a right to it. What is my own way for if I can never have it?"

"But you can and do have it, Dearie, whenever it doesn't spoil some other person's way; then, you can't."

"Well, now, mamma," I cried, "you just said I couldn't spoil other people's ways. How, then, is it right for them to spoil mine?"

"They don't," said my mother. "But I'll tell you, Dear, what we will do: We all like to have our own way occasionally, and we will try it to-day. The nurse, and the cook, and papa, and little brother, and you and I, will all do to-day just as we like."

"Oh, how nice!" I said. "Then I won't eat a bit more breakfast, but will go right over and ask Alma Brown to come and spend the day with me."

As I ran out of the room I heard my father say, with a little laugh: —

“This arrangement seems to leave me out, for I have to go down to business whether I like it or not.”

“Poor dear!” said mamma. “Well, I’ll have an interesting day, anyway.”

So would I, I promised myself, as I went forth free. Think of it! The world was mine, mine, mine, to do with it as I pleased, all day!

Alma Brown’s mother was willing to let her visit me for the day, but she would not say that Alma could do as she liked, so we played together much as usual. At lunch-time we went into the house.

“Katie,” I called to my nurse, “set a place for Alma at the table, please.” There was no answer. Then I shouted, reveling in the fact that no one would chide me, but still no one answered, and by and by I went up to the nursery. Katie was not there, nor Bertie, my little brother, nor mamma. I went downstairs again, feeling strange in the empty, silent rooms, and sought Anna, the cook. But she was not there, and neither was luncheon, and the table in the dining-room was piled with the unwashed dishes left from breakfast. Goodness me! What was the matter? And where was mamma? By and by I found her out on the side veranda, swinging in the hammock and reading.

“Where is Katie?” I asked.

“She wanted to take Bertie to visit her sister’s children,” said my mother without looking up. “She has gone to spend the day.”

My face fell.

“Why didn’t she take me?” I asked.

“She didn’t want to,” said my mother briefly.

“But she ought to!” I cried. “She promised.”

“It isn’t ought-to day to-day”; my mother said, “its want-to day.”

“Oh — oh!” I said, and was silent. After a while I asked, “Where is Anna?”

“She wanted to go out, too.”

“But how will Alma and I get our luncheon?” I asked.

“I don’t know,” my mother answered. “I fixed something for myself and ate it quite a while ago. You are late, as usual.”

“Come over to my house,” Alma whispered pulling me away from this mother that acted so strangely. But when we reached her house we found that luncheon was over, and the cross cook would do nothing for us.

“Yez wuz ’vited to Mary’s house,” said she. “Go long wid yez and eat there!”

So we went back, planning on the way how we would have great fun cooking our own luncheon. But there was no fire in the stove, it had been neglected so long. The apples, the butter and the milk, were

locked up in the storeroom, and there was nothing available but cold oatmeal left from breakfast, and bread without any butter. Probably mamma at her early luncheon had eaten up all the more inviting scraps. However, we heroically choked down this unpalatable meal, though Alma was rather cross and said she didn't see what fun there was in having your own way if it worked like this.

Just then I saw mother going through the hall in her pretty gown, with her bag of fancy-work over her arm. I rushed out.

"Where are you going?" I asked, in dismay.

"Over to Aunt Blackwell's," said she. Mrs. Blackwell was a lady who lived just around the corner and whom we called aunt because she was such a dear friend of our mother.

"But I'll be all alone!" I cried, feeling very forlorn.

"Oh, no! Alma is here. And, besides, I want to go."

"Well, go then!" I cried suddenly. Then I rushed back into the kitchen and stood looking out of the window, fighting back the tears.

"Is this doing what you want to?" inquired Alma.

"Gracious! I should say not!" Why, I had seldom been more miserable on plain school-days, and here I was, wasting all my precious time. I revolved in my mind all the forbidden joys for which I used to long so much, but I couldn't think of one that seemed nice, now that I could have it if I wished. Suddenly my eyes fell on a pile of brush near the wood-shed and I shouted:—

"I know! Let's have a bonfire!"

Out we rushed, and soon had a fine pile of brush, with a large newspaper and some shavings underneath. I ran into the house to find some matches. How still and empty the house was! Supposing I should take fire, as my mother had often told me I might, who would put me out? I might burn up before mamma got home. Very slowly I went back to Alma, and when I got near her she said:—

"My mamma didn't say I could do what I wanted to, and I know she wouldn't like a bonfire. We might get burned, you know."

"Let's fix the hose so as to put it out quickly," I suggested.

Then we ran to the barn, pushed open the heavy doors, and pulled out the long coil of hose. It was very hard to manage, and the distance to the water-pipe had never seemed so long. We had a great hunt for the monkey-wrench and a great time trying to turn the water on, so that it was late afternoon when we got the water running merrily through the hose. We said no more about the fire, and I think each of us was glad to forget it.

We had a fine time with the hose. We sprinkled the lawn, and the flowers, and even the trees. When we tried to sprinkle the topmost branches, the water fell down in a beautiful shower. Naturally it

sprinkled us as well, but we didn't mind that. Our feet got very wet in the damp grass, and that gave me a brilliant idea. We would go bare-foot! But here Alma's obedience to her mother, born partly of a desire to visit me some other day, interfered, and she would not take off her shoes. Then I got very hilarious and began to sprinkle her a little.

"You mean thing!" said she.

"Call me mean and I'll sprinkle you more," said I.

"Mean, mean, mean!" called Alma, running away.

But I was too quick for her. I turned the hose full on her, and the strong stream of water leaped after and caught her. She was drenched. At once she turned and rushed back at me, with her eyes blazing through the wet. I dropped the hose and fled, but she picked it up and quick as a flash turned it full on me. I was just as wet as she was. Then she dropped the hose and ran away home, crying.

As for me, I had no home to go to except that empty house, without even a kitchen fire. I felt that I could endure a punishment if only mamma were at home to give it to me. Anyway, I could go after her. So, barefooted and dripping wet, I went over to Aunt Blackwell's. But when I got there I was ashamed to ring the bell. What a dreadful little girl they would think me! And perhaps they would blame my mother for letting me get in such a state,—my dear mother, whom I now loved more than ever. I thought proudly to myself that I knew why she did it. I understood her better than the others, if they were in there talking to her while I shivered under the front steps like a little beggar-girl; for I had hidden so that the prettily-dressed ladies might not see me as they came out. How smiling and sweet they looked, how clean and orderly! For the first time in my life I liked the sound of the word "orderly," and kept saying it over and over to myself until my mother came out. There was another lady with her; and as I didn't want her to see me, I crept along in the shadow, following them like some forlorn little street dog. At the door of our house they paused to talk, while I slipped in by the back way.

When my mother came in alone, I threw myself upon her, crying, "Please take me! I don't want my own way any longer, I am so tired!"

"Dear little daughter!" said my mother very tenderly, as she helped me upstairs in the dark. Soon she had the gas lighted and the logs on the hearth in a blaze, and even before she laid aside the lace that was thrown over her hair, she undressed me as if I were a baby and laid me in the bed with a hot blanket around me.

The cook had come home while I was waiting at Mrs. Blackwell's, because poor papa, who hadn't had his way all day long, must have his dinner; and pretty soon I was eating a big bowl of soup, thick with crackers. Nothing ever tasted so good to me in all my life.

THE HOME TRAINING OF DEFECTIVE CHILDREN

MOTHERS cannot know too much. They go forward into an undiscovered country, and may at any moment meet strange phenomena with which they are compelled to deal, and of which dealing they and their children must take the consequences, without regard to previous circumstances. The family of the most loving and conscientious mother pays the same penalty for her ignorance that another must pay for wilful neglect. To the mother of rosy, healthy, normal children it may seem, at the first glance, unnecessary to give even a passing thought to methods for training defective children. Those of us who have had no personal experience of the deprivation of any of the senses, may retain the old superstition that such an affliction is a thing to shrink from rather than to meet with loving sympathy; and some of us boast that our children are "all right," much as if the blessing were an evidence of our own personal virtues.

While it is easy to see how many things might bring about defective senses in the prenatal period, statistics show that the majority of deaf, deaf and dumb, and blind children become so by accident or disease, after birth. Diseases which are almost entirely confined to childhood, such as scarlet-fever, diphtheria, measles, spinal meningitis, and others, are the most frequent causes of defective sense organs. Added to these is an infinite variety of accidents which may destroy sight or hearing, smell or taste, or even speech. While the proportion of such defective children remains mercifully small, the number is still large enough, and the danger still great enough, to justify the average mother in giving some thought to the methods by which such children may be kept in communication with their kind, and be given the home-training which is absolutely necessary to their happiness and usefulness.

And to no true mother can this knowledge come amiss, for if she need it not for her own, she will certainly find, sooner or later, some other child whom she may benefit by it. For this is one of the conditions of motherhood; she to whom God gives the true mother-love can never confine it to her own flesh, but must constantly lavish it upon all children. And to many a woman who has borne no child, He gives this passion of tenderness; and so we have a world full of teachers and nurses and philanthropic persons who look after the little ones, with genuine mother-sympathy and mother-love.

Children who are deaf or dumb or blind, though generally more beloved than their normal brothers and sisters, often miss all forms of

home-training, not because their parents would not willingly make any effort or sacrifice for them, but because there is a wide-spread popular belief that the difficulty of establishing communication with their shut-in minds is so great that none but experts have a chance of success in the effort.

Whoever has watched a normal child at work or at play, for one single hour, realizes that the activity of his senses is very great, that he is constantly trying new objects by them, and that every moment of his waking life is filled with investigation by means of them. He sees everything, hears everything, and seems never to rest for a moment from looking and listening.

How terrible must be the condition of the child mind when deprived of any of these natural avenues of knowledge and pleasure! Whoever saw a deaf or blind child whose expression was like that of normal child-faces? There is always the look of loss, of unchildlike patience, of helpless suffering. Mr. W. W. Wade, of Oakmont, Pennsylvania, has recently printed, for private circulation, a monograph on the deaf-blind, in which he has gathered the history of the lives and training of several deaf and blind children, written by the teachers who have let in light upon their darkness. One gathers from them that few of the half a hundred or so of such persons who are known to be now living in this country had any satisfactory home training, perhaps because of the mistaken notion that the task requires expert knowledge that is beyond the average mother. It seems also that such children show for a time a great deal of irritability and develop strong and ungovernable wilfulness. Later, comes to untaught ones the period of mental apathy, which is the great danger in such cases, and in which the mind sinks to a constantly lower and more wretched condition. Fortunately these extreme cases are very few, but the characteristics they present, the awful consequences of neglect, and the really great results of proper teaching, may serve as a warning, a lesson, and an encouragement in cases of milder defects.

If a child, born blind and deaf, dumb from never having learned the use of speech organs, and defective also in the senses of taste and smell, may be brought to the mental power, the cheerfulness and serenity of soul which followed Laura Bridgeman to old age, then it is indeed a shame that any child who is defective in but one or two sense organs should be allowed to grow up untrained under the roof of his parents, and to enter some state institution in the moral and mental condition of young savages, as many afflicted children do every year.

Mr. Wade asserts, and proves, that many of the teachers of the deaf-blind, whose work has borne most gratifying fruits, were without special training for it, or previous experience. All child-training methods require infinite patience, love, and sympathy in the teacher, and it seems

that very little more is necessary to fit one for beginning the task of teaching defective children, and that the want of expert knowledge is no excuse for the mother who neglects to establish communication with the shut-in mind of her afflicted child, and to give him that moral teaching of which he has even a greater need than others.

Every copy of Webster's Unabridged Dictionary contains the alphabet used by the deaf and dumb. A little study will enable all the members of the family in which there is a child defective in speech and hearing, to communicate with him readily; and to learn to do so is a kindness that every one of them owes him.

ORGANIZED MOTHERHOOD

By MRS. THEODORE W. BIRNEY

IN A country such as ours, which has, in the course of a hundred years, accomplished so many marvels through organized effort, it is not difficult to appreciate the power which lies in this form of activity. In every direction its results are manifest: the United States government, with its innumerable departments for the transaction of the national business, is a very perfect illustration of the effectiveness of organization based upon financial compensation to all its employes, while the Woman's Suffrage Association, the Women's Christian Temperance Union, the National Council of Women, the General Federation of Women's Clubs, the National Congress of Mothers, and many other organizations devoted to philanthropy, or the general uplifting of humanity, demonstrate the effectiveness of organization where the question of financial recompense does not appear, but where the workers are held together by a common purpose, stimulated by an ardent desire to be of service to the race. Crippled these great organizations often seem through lack of funds to carry forward their work, and yet who can say that the discouragements, the obstacles, and delays are needless, since through them character is developed, convictions strengthened, and the workers thereby rendered more effective when the opportunity for action presents itself?

Back of every organization is a basic principle, that *common cause* which, I repeat, unites the workers in a particular line of endeavor.

The platform of that form of organized effort known as the National Congress of Mothers, as it appears in the literature disseminated from its office, is as follows:—

“To raise the standards of home life; to bring into closer relations the home and the school, that parents and teachers may coöperate intelligently

in the education of the child; to surround the childhood of the whole world with that wise, loving care in the impressionable years of life that will develop good citizens; to use systematic and earnest effort to this end through the formation of mothers' clubs in every public school, and elsewhere; through the establishment of kindergartens, and the distribution of literature which will be of practical use to parents in the problems of home life; to secure more adequate laws for the care of blameless and dependent children, and to carry the mother-love and mother-thought into all that concerns childhood."

The work of the Congress has been primarily to stimulate interest in child culture; to educate public opinion in the necessity and value of such annual conventions, and to demonstrate that in a common cause, the highest welfare of childhood, we can meet upon a universal platform, regardless of creed, color, or condition, and can, with perfect harmony and good-will, profit by the experiences of each other, and glean valuable truths from the speakers who honor us by accepting places upon our program.

Membership in this organization is practically limitless, since any individual who believes in preventive rather than reformatory work can join our ranks, whether man or woman, married or single.

It is the consciousness of the supreme importance of the child, and all that has to do with him, which the National Congress of Mothers is voicing, and calling not only upon mothers, but upon the nation for a response. There are those who claim to believe that misery, sin, the degradation in the world to-day must have its counterpart throughout all ages to come—a paralyzing belief, and one which acknowledges evil to be as great a power as good. Such a theory could not maintain itself in the face of the evidence offered by the pupils in any properly conducted kindergarten. There the ideal seems nearer of realization than in any other spot in the world. Visit such a school, and have your heart warmed by its loving, sunny atmosphere; then ask yourself if such a course could be pursued throughout the entire educational period, whence would the criminals come? What need would there be for jails, asylums, reformatories and all other institutions whereby society protects itself from the "submerged tenth?"

How strangely the world has worked! How at variance with all natural law! For every kindergarten there are a hundred, nay, a thousand prisons, jails, reformatories, asylums, and hospitals. And yet society cries out that there is need for more of these. Are we blind that we fail, as a nation, a state, and as individuals, to recognize the incontrovertible fact that such demand will never cease until we cut off the supply? And does it not behoove us to work with a will and together, that the little ones of to-day may not require such training

as civilization offers, through its police and courts of law, in place of the kindergarten schools?

Reformers are often called visionary because of their expressed belief that rapid changes could be brought about if certain practical plans were pursued. Heredity has been an argument against such views, and yet the medical faculty, once the champion of physical heredity, now claims that "tendency" is the correct word to use, while the world draws a sigh of relief, and the men and women who have carried in their hearts the gnawing fear of inherited evils imbibe fresh courage and listen eagerly to the methods by which the evil tendencies may be overcome.

Children of so-called depraved or vicious parents, born into surroundings which develop the inherited tendency to crime, should be given a better environment to secure improved results. I could not do better than to quote from Jacob Riis's book, "The Children of the Poor." Referring to the wonderful results achieved by means of the Children's Aid Society of New York city, he says:—

"It is not at the child's past, but at its future, that men look. That it comes from among bad people is the best reason in the world why it should be put among those that are good. That is the one care of the society. Its faith that the child so placed will rise to their level is unshaken after these many years."



In all professions and vocations the standards are higher than formerly, and the world's call is for trained and skilled workers in every field, save that of parenthood. Only a very small minority has urged, with twentieth century logic, that with a trained parenthood the foundations of all civic and industrial greatness would be so laid that a thousand vexed problems that now torment the body politic would disappear.

It seems to me that all should perceive what intelligent parenthood means for the race, and that to attain it is as well worth our effort and attention as the study of Greek, Latin, higher mathematics, medicine, law, or any other profession. Let those who are resting in the illusion of self-culture come out from its shadow into the sunlight of service, and may pulpit and press alike hear the voices of the children and proclaim their divine right to be well born, to be given the opportunity of favorable environment.

It is not for organized motherhood to take down the altar of higher education, but to turn the gaze of public opinion upon some of its defects, some of its errors, and to substitute in its curricula much that is vital for that which can be dispensed with.

The highest branches of book learning are well enough for the girl or woman who has the inclination or time for them, but they should be secondary in her education to the knowledge which shall fit her for motherhood. True, she may never marry, but, as one of the sex on which the care and education of children must rest, she should know how with head, heart, and hand to serve the cause of helpless infancy in any emergency.

The average mother is but indifferently equipped with knowledge for the spiritual, mental, and physical training of childhood. Is this, therefore, strange, when throughout the whole period of her education there has been perhaps not a single hour in which the subject was presented to her as one most worthy her attention? What a satire upon our boasted wisdom of to-day, when dead languages and higher mathematics take precedence over that knowledge which should stand preëminent in a woman's education! What deplorable ignorance we see on all sides, ignorance not only of the varied temperaments of children, but ignorance of their physical needs, with results too distressing to be dwelt upon! A gardener does not treat all plants alike. He carefully considers the organisms with which he has to deal, and fosters the conditions favorable to their highest development; but not so do we, in the child-garden of the world. *He* gives study and patient watchfulness to his task; but what do *we* in many instances bring to ours? Some threadbare maxims, some generalities, and an indifference which, considering the importance of the subject, is appalling. Since the finer sensibilities of children are often ignored, it is small wonder that they are early blunted or perverted, and that ere boyhood or girlhood is attained these priceless attributes have become atrophied through lack of proper culture.

To the mothers who have not had time or opportunity for the so-called higher education, and who often grieve inwardly over their lack in this direction, I would say, be of good courage. The world of nature lies all about you, and you do not need to be a botanist, mineralogist, or an astronomer to enjoy with intensity the ever-changing, matchless beauty of earth and sky; in your own home, you can be queen in the kingdom of childhood, a realm peopled by those whom Christ placed before and above all the inhabitants of the world when He said, "Suffer little children to come unto Me, and forbid them not; for of such is the kingdom of heaven." The culture of heart and soul is always within your reach, and no power is so lasting as that which can influence others, either by precept or example.

You can by earnest thought learn to discriminate between the essential and non-essential in matters of domestic economy, in your own and your children's clothing, in social life, clubs, and philanthropies, and having done this, you will find some time for systematic reading, with your children and alone, and will eventually gain culture in the highest sense of the word.

This is in no sense a sex movement, nor has the appeal to take up child culture and kindred topics been made to mothers alone. Men have a thousand imperative outside interests and pursuits, while Nature has set her seal upon woman as the caretaker of the child; therefore it is natural that woman should lead in awakening mankind to a sense of the responsibilities resting upon the race to provide each newborn soul with an environment which will foster its highest development.

And now a word to the fathers: We need your sympathy, your aid in this movement which revolves about the home, for in that home your influence makes for weal or woe; your ignorance or your indifference is as fatal in its way as that of the mother, and without your coöperation her most earnest efforts must fall far short of the results she may be striving to obtain. Life is such a brief journey after all, why not let us endeavor to so pave the way that it may be a glad triumphal march to those who come after us? Surely no true-hearted man will shirk his duty where the good of childhood is at stake.

Every man and woman who begins to comprehend the sacred obligations due helpless little children, and who longs for their higher development, possesses the attributes which will lead him or her to forward this movement. Cannot all of us at the beginning of this twentieth century be filled with the spirit of the crusaders, with the zeal and fire which made of each individual in those times a soldier in the cause of Christ? No man then waited for orders from superior officers, no organization could meet his need, no soldier could take his place; in such a cause there could be no substitute; and thus it should be in this crusade against ignorance and indifference.

I believe that when children are trained to regard themselves as part of the human race, with solemn responsibilities toward the race, rather than as members of the family circle with definite obligations to that *alone*, the conditions of the world will rapidly change. Public opinion and individual conscience will alike conspire to prevent the transmission of disease through the marriage of those who are diseased mentally or physically, and marriage will be regarded with the solemnity which should attach to this most sacred of all contracts.

There is protection of all kinds thrown about the child already in existence, but outrages are perpetrated upon that most helpless of all atoms, the unborn child, which will afford coming generations the oppor-

tunity to point scornfully at us, justly ridiculing the inadequacy of our reformatory measures.

It is because the average woman has not had the knowledge and training which would enable her to evolve the beautiful possibilities of home life that she has, in many instances, found that sphere narrow and monotonous. In the book "Anglo-Saxon Supremacy," M. Demoline, the author, proves at some length that the supremacy of the Anglo-Saxon is due to his love of home. The trait is not peculiar to this race, but it is developed in it to a marked degree.

It is this inherent characteristic which will eventually turn back into the home the tide of femininity, which is now streaming outward in search of a career. Too many women are seeking careers whose highest duty claims them at the fireside. I grant you it is necessary for the women who are breadwinners to go out into the world; but the woman of independent or even comfortable means should hesitate long before she places her services in the market in competition with the women who are dependent upon their own exertions for their daily bread.

There are innumerable beautiful services which such women can render humanity without entering on many of the vocations which at present seem so alluring to them. They can do much toward brightening the lives of their sisters who are compelled to work. They can make their homes charmed places where the weary are refreshed, the discouraged inspired to fresh effort, the literary find congenial companionship, the philanthropic coöperation, the children sympathy and interest in their pursuits, in all that concerns them; where educators may meet the parents of the children committed to their care, and where mothers' clubs may grow and thrive. Such a home is one of God's gardens, for in it, in one phase or another, are the sowing and reaping and harvesting of all that makes for righteousness.

All will agree that the mere physical fact of motherhood does not constitute a woman a true mother, and I have known many childless women whose maternal instinct was as beautiful and strong as that of any mother, and should such women be debarred from rendering service in such a cause as that represented by the Mothers' Congress because they are not physical mothers? Look at the army of teachers, of kindergartners, to whom the children of this great republic are daily committed. Happy children, if they might always feel as did one bright little boy, who insisted that his teacher was his "other mother."

Let us who believe in mothers' clubs teach our children that if there be an unpardonable sin it is the misuse of power, intellectual, political or social; that the highest development of any faculty is



obtained only through use; and that life means service, glad, joyous service, for mankind and the world. All nature sets us this beautiful example of service: the sun rises and the darkness falls, the seasons come and go, the earth yields up her fruits, all for the benefit of man; no tree absorbs its own fruits, no flowers bloom for themselves alone. If we did but keep close to the heart of nature we should learn much to which our eyes are now blinded through too long study of graven images of wood and stone and printed page.

Let us eliminate from childhood the swords and guns and caps, the toy cannon and other destructive emblems of strife; let us educate our children away from false and demoralizing ideas of valor; and through such education may we not hope that the time will come when war, with its attendant horrors, will be replaced by a stern and united determination on the part of the nations in behalf of peace—when no civilized people will glory in the sacrifice of human life; but when all humanity will know that it is better served by that arbitration which makes for universal peace?

One of the most pathetic sights in the world is that of youth without ideals, with sordid interests instead, with a standard of material possessions, and a desire to attain success because of what it will bring, rather than because of merit.

Let us hasten, through the education of our children, the glorious period when neither intellect, wealth, nor position will be regarded as marks of distinction, but as solemn trusts, for which the individual is responsible, first to God, and then to his fellow-man.

When character building begins in the cradle and is given the greatest prominence in all education, all work, then will principle rather than policy dominate the lives of men and women, and truth and justice, twin attributes of character, will sit enthroned in human consciousness. Then will cease the wild, mad worship of Mammon; for mere wealth will not be accepted as a substitute for that which is above all price—a noble manhood or womanhood. The question will be, not “What *has* he?” but “What *is* he?”

Now that reform is being effected in the domestic department of home by the establishment of schools where servants can be properly trained, and by the lifting of household and kitchen work from the realm of drudgery to that of science, there is a fair prospect of more bodily rest for mothers, more time for study and recreation helpful to mind and body.

We suggest that mothers' clubs be formed everywhere, and that these occasionally call parents' meetings. A club can be organized by any woman in any condition of life who may desire to enter upon this work. She can call her friends together or she can present the subject to

any organization of which she is already a member. Definite rules cannot be given, since the character, environment, and conditions of the women comprising the clubs will vary in each community.

First, we will consider the formation of clubs among women of some leisure and means. Such a class would be able, through their membership fees, to purchase a number of books bearing upon the objects of the club. The nucleus of a Mothers' Library could thus be formed and a custodian for the books appointed. These silent yet eloquent instructors would prepare the members for the discussion of selected topics relating to child culture and the home, and would enable them to write papers to be read at the meetings. Each member should be willing to do her best in this direction, not so much for the benefit she might confer, since she might feel, and with reason, that others have said the same things much better than she could say them, but because of the inestimable benefit she herself would derive from the thought and study requisite to the preparation of a paper. Desirable books on this and related subjects are easily obtainable. It is always a privilege to have a specialist in some line address the club occasionally.

For the busy mother of limited means, the woman whose every moment seems claimed by the truly necessary domestic duties, there should be no club exactions, though she should be encouraged to take some part in the conduct of the meetings, and a paragraph, well chosen, from some book she has had at her side through the week, should receive the close attention and appreciation of her sisters more fortunately situated in respect to leisure. Such a woman should be an inspiration to the others to make the club meetings as refreshing, uplifting, and helpful as possible.

Now, for the women who say, "We have not time for reading or study, and therefore are we to be debarred from the privileges of a mothers' club?" Close questioning usually reveals the fact that women, through lack of a proper realization of values, often give time and strength to things which are not essential, and unfit themselves for the duties of greatest importance. To such we would say, omit the superfluities—and there are so many: the tucks in the white skirts and dresses of the little ones, the hand-embroidered flannels, the fancy work of all descriptions, the elaborate desserts, the fashionable calls. Many others could be enumerated, but these serve as an illustration. Can any amount of daintiness and furbelows atone to a child for time which could be so much better spent on his behalf, and can the most artistic fancy work or richest delicacies impart to any home the atmosphere of elevated thought and refinement which its possessor might bestow were her time distributed in proportion to the merits of the claims upon it?

There are mothers so situated that it is impossible for them to leave their children, except with servants in whom they have little or no confidence, while a large number who greatly need all the benefit to be derived from attendance upon a mothers' club, have no one at all with whom to leave them. Club opportunities should be made for such as these, and this can be done if some woman, who is willing that one room in her house should be used as a temporary nursery, will offer it for the meeting. There will surely be some kindergarten teacher, mother or young girl who will share in the care of the children, while the mothers enjoy the privileges of the club. Childish timidity is quickly overcome in an atmosphere of love, and thus the meetings may result in a double benefit.

I believe in the most practical programs for all clubs, but especially should practicality be kept in mind by those who are to conduct clubs for illiterate mothers. The facts presented to such women should, as far as possible, be given in the form of object lessons. If the subject for the afternoon is the "Proper Manner of Bathing an Infant," by all means let the speaker illustrate her talk with the genuine article. Babies are plentiful in most tenement districts, and there are few mothers who would not feel flattered at having their baby the "observed of all observers" on such an occasion.

If the judicious expenditure of money be the theme for the day, the speaker should have on a table in front of her a number of such food products as the workingman's larder should contain, and an equal number of those it should *not*, but so frequently does; the prices should be printed on each article, and the speaker can then easily demonstrate the purchasing value of a dollar, for that which will be nourishing and helpful as against that which is not. It would be interesting to allow the women to make choice from the articles *before* and *after* the talk, making memoranda of their selection and noting improvement in their ideas regarding the purchasing power of a dollar. Following this talk, at an early date there should be a practical lesson in cooking, which it is hoped might be one of a series. The cutting out and making of simple garments should be a part of the work in such clubs, and mending and darning can be done to advantage while the leader reads simple extracts from some study on child nature, talking over *with* the women the problems presented and, as far as her genius and tact will admit, drawing from the women an expression of opinion, and of particular experiences.

There should be no lines of social distinction drawn, but all women should meet on the common ground of motherhood. For the mothers who are wage earners, special clubs should be formed to meet their needs, and meetings arranged at places and hours convenient for them

to attend. After talking and reading by those who have the club in charge, the members should be led into expressions of opinion and experience, and when some enthusiasm has been evoked, and each woman feels herself a factor in this great work of regeneration, there should be music, bright and cheery, which they can appreciate, little songs in which they can join, some simple refreshment, and occasionally a short, illustrated lecture.

These women go to such a meeting physically tired. Their lives are, many of them, devoid of brightness, and in a dumb and patient way they are apt to regard themselves as outside of the world rather than in it. Appeal to their hearts; this will touch them. Appeal to their heads; that will rouse them. Appeal to their senses and you refresh them, and send them home with a wholesome sense of importance and responsibility, which is a long stride toward self-culture, and will be quickly manifested in their treatment of their children and in their own personalities.

We are in favor of establishing clubs without *any* admission fee, wherever the conditions are such as to warrant the inference that a fee, however small, would be an impediment to its growth, and in such cases women should not, particularly among the wage earners, be made to feel that even membership is necessary to attendance upon such a club. Its doors should be open at all meetings, to all mothers, and every effort made to induce them to enter.

Meetings should begin promptly and should close at the appointed time; no matter how interesting a discussion may be, it is a mistake to prolong it beyond the hour designated, as many women plan to be absent from home a certain length of time, and a delay in their return is often the cause of much inconvenience to the household.

It is the earnest hope of all who appreciate the significance of a close coöperation between home and school, that every school in this broad land of ours shall ultimately have a parents and teachers' union, with weekly or at least semimonthly meetings. The influence of such gatherings would be felt not only in the home and school, but in the community, the state, and the nation.

The mothers' clubs and parents and teachers' union should have the usual club officers.

Where there are a number of mothers' clubs in any one locality, they may be designated by numbers or by distinctive names and this latter thought suggests the formation of mothers' clubs as memorials to those dear little ones who have gone hence. No more glorious or eternal tribute could be paid their memory than work in this direction, nor is there any other which can so sustain and uplift those who are left to bear the burden of loss and loneliness.

At least once a month a meeting should be planned for the evening, when the fathers should be invited to be present and *take part in the discussion*, they having been previously notified as to the subject.

Organized motherhood is making ready to demand that our legislators shall see that all laws which concern the welfare of the child, the boy and girl, the young and the inexperienced man and woman, shall be enforced, and new ones enacted if new conditions require them. They stand firm for a single standard of morality, and they endeavor to make an opportunity somewhere in this broad land of ours for the illegitimate child, and its oftentimes unfortunate and ignorant young mother, where they may find a place of refuge free from the finger of scorn and the baneful comment which kills all hope and drives down to greater misery.

Organization to my mind is but an instrument, effective or otherwise, as those who use it are imbued with nobler aims and purposes, with a true love of humanity and a desire to be of service, as well as possessed of the practical knowledge and judgment which carries well-formed plans on to fruition. With either of these essentials lacking, organization must be a failure.

As far as possible wherever the development, care, and good of childhood is at stake, there has organized motherhood rallied. Mothers have used their influence in behalf of free kindergartens in connection with the public schools; in having school buildings properly constructed, lighted, heated, and ventilated; shorter hours in school; less study outside of school; have manifested an interest in the teacher which in time shall cause her to be universally regarded as a friend and helper, rather than as a machine, and which will demand that her salary shall be adequate to the faithful service she renders, and that it cover the months of vacation in order that she may be able to have the rest and recreation she needs if she is to give the best to the children.

They have lent their efforts to the uplifting and purifying of the drama, since, rightly used, it can be made a powerful educational factor. As almost every city child who can read may be seen at some hour in the day poring over the columns of one of the great dailies, organized motherhood has worked for a pure press, clearly recognizing that it is the greatest material power in the world to-day.

They have not left the vicious and vulgar to enlighten their children in the sacred mysteries of sex, but lovingly and wisely have they transmitted knowledge concerning it and the sacred responsibilities it entails. They have tried to develop and foster the maternal and paternal instinct which I believe exists in every human being, but which is often destroyed or subverted through false education. They have regarded their children *first of all as future mothers and fathers*, next as citizens,

and they are demanding that public educational systems adopt their standards of values in the adjustment of curricula. From the kindergartens up through the college they believe these two fundamental principles of education should have precedence. The fact that some of these young men or women may never marry has no bearing upon the case; the probability is that many *will*, and the issues at stake are so vital that the good of the *race* demands that they shall be fully prepared for such high calling, whether or not they assume its obligations. Such training they believe will give all a love of humanity, for they who can clearly realize their duty to the unborn will not neglect their duty to the living, and the boys and girls who have imbibed such teachings in the schools, as well as at home, will be powers for good wherever destiny places them.

We have established mothers' clubs in many communities; have interested clergy and press; have formed clubs among the women whose opportunities for training of any kind have been meager; have seen to it that crèches and free kindergartens were provided for the children of the poor; that reading rooms, with suitable superintendents in charge, are open for the use of boys and girls, young men and women; have urged the presence of women upon all school boards and in all prisons and reformatory institutions; have taken the city fathers to task wherever sanitary and other laws pertaining to the cleanliness and health of a community are not enforced; have called mass meetings once a month to discuss questions pertaining to the welfare of the child; by precept and example have set forth the advantages of simplicity of dress and entertainment; have interested ourselves in humane work; have refused to wear plumage in our hats which has caused either suffering or loss of life among birds; under all circumstances protesting against the cruel curb or checkrein and the docking of tails of horses, and against cruelty in *any form* toward dumb animals.

We believe that the child should be given the opportunity to develop into a happy and useful man or woman; that he should early be taught self-restraint, consideration for the rights of others, obedience to such moral and physical laws as shall result in harmonious conditions of mind and body; and those who disregard this right fail in their highest responsibility.

We do *not* believe "rights of children" is to be construed into the right to be impertinent, disobedient, rude, careless of what is due to others, but that the very reverse is intended by all intelligent students of child-culture.

If this movement is to retain its vigor it must be sapped by neither fads nor theories; it must bring to its aid in the various sections and communities where it takes hold, the best knowledge it can command;

it must not antagonize those who most need its aid, nor must it fear or resent criticism. It must, if it would prosper, avoid all strife for office, all useless dissension and discussion, and endeavor always to preserve the dignity of its high calling.

The education of public opinion in all works of reform is of primary importance. Public opinion once thoroughly enlisted in any cause, the success of that cause is established with an ease which makes men wonder how it could ever have been otherwise. It is hoped that public opinion may be so aroused to a sense of the possibilities involved in this movement that press and pulpit alike may make it one of the topics of the hour.

The parents who truly love their children are they who can recognize through the needs of their dear ones, the needs of all other children, and who feel in their inmost being the claim of childhood to happiness. Our appeal, then, is to all mankind and to all womankind, regardless of color, creed, or condition, to recognize that in the child lies the hope of the race, and that the "republic's greatest work is to save the children." It is not possible to limit such principles to either sex, to any set of individuals, to married or single. Such an appeal is to all humanity on behalf of humanity; and as fast as adults cast aside their indifference and enter more fully into the study, life, and needs of infancy and childhood, just so fast will the regeneration of the race be effected. Ah, the misery entailed upon helplessness through ignorance! If all the unnecessary heartaches and cruel sense of injustice which little children suffer could be expressed in a single sob, the earth would tremble with its force and our hearts stand still in awe of our selfishness.

The study of childhood purifies our consciousness, freshens our ideals, increases our aspirations, and brings us in touch with the eternal verities as nothing else can. It rouses us to a recognition of that which should be the great fundamental truth of daily life and education—that the formation of noble character is the thing of most consequence.

The children are crying to us, and when mothers will place, in imagination, their own babies and little ones in the haunts whence issue those most piteous cries, the world will see an uprising against the powers of darkness, the like of which was never seen before. The savage mother will fight for her offspring and sacrifice her life, if need be, in their defense. The civilized mother will do as much, and more, for with the glimmering in her soul of that dawn which is coming with the brotherhood of man, her heart will yearn with maternal affection over each child of God's because it is God's, because it shares with her own little ones the common heritage of youth and helplessness, and because only through its highest development can the world be redeemed

from its bondage to sin and poverty. O mothers, and all ye who hear the cry, cease not calling upon the world to heed it until the world recognizes that all its splendor is but as Dead Sea ashes, compared to the joy which would come from the existence of a universally happy, wholesome childhood with its rare promise to the future.

The mental attitude of the world to-day is one of receptivity; never before were people so willing to accept new thought from all sources. It has been truly said, "To cure was the voice of the past; to prevent, the divine whisper of to-day." May the whisper grow into a mighty shout throughout the land until all mankind takes it up as the battle cry for the opening years of the century. Let mothers, fathers, nurses, educators, clergymen, legislators, and, mightiest of all in its swift, far-reaching influence, the press, make the child the watchword and ward of the day and hour; let all else be secondary, and coming generations will behold a new world and a new people.

Untiring, universal, individual effort, with such organizations as may prove helpful, will build a bridge upon which struggling humanity may safely cross into a new land, leaving forever the old, with its unending reformatory movements, its shattered lives; and the keystone of that bridge will be parental love, while in that fair domain the splendid edifice of the new civilization will bear the corner stone of home.

THE PROFESSION OF MOTHERHOOD

By MAY WRIGHT SEWALL

CONFIDENCE in maternal instinct is apparently on the wane. Surely only in a growing skepticism of such instinct has the phrase, "the profession of motherhood," originated. It would be matter of curious interest to know who coined the phrase, and under what circumstance it was first used. Our ears have only recently become accustomed to it. Even now in conservative circles it excites a smile, and subjects discussed at mothers' congresses seem hardly less amusing to the Philistines than does the preponderating presence, in such assemblies, of fathers and bachelor maids.

Although throughout the ages maternity has been very generally regarded as the ultimate function of woman,—the relation in which woman herself finds her completion and justifies her existence,—yet, practically, maternity has ordinarily arrived as an only half-anticipated occurrence. When men have flattered women they have eulogized their instincts and their intuitions. Much poetry and an equal amount of philosophy have regarded woman as a sort of intermediate creation

between man and the lower animals; allied to the former by the possession of speech and by organic structure, but separated from him by the absence of reason and judgment; allied, on the other hand, to the animal kingdom by the possession of instincts and intuitions, even more certain and unerring than their own. Maternal instinct has been credited by the poets with great constancy, and by the philosophers with unerring judgment. Maternal affection is doubtless characterized by a constancy which differentiates it from most other emotions of the human heart; but that this instinct is itself endowed with judgment or coupled with it, or that it manifests itself through judgment, cannot be maintained. The race still groans under evils imposed upon it by instinctive nurture. Instinct may impel a mother to yearn to care for her child, to feed, to fondle, and to ornament it; but this instinct to feed and fondle, and to protect, is endowed with no intelligence to guide her in the choice and preparation of its food, in the time and character of her caress, or the quality of the protection. It is a growing recognition of the fact that between instinct and intelligence there seems, to-day, to be, instead of an alliance, a great gulf fixed, that humanity here and there in its most cultured and advanced circles has been moved to lift the expression of maternal affection from the plane of instinct to the plane of reason. When the manifestation of maternal affection has been thus lifted, motherhood has, in a sense, ceased to be instinctive and becomes professional. Looking upon the world, one may, indeed, say that a major part of the evils which oppress humanity are the legitimate consequences of instinctive nurture.

Humanity may charge its habitual headaches, its indigestions, its dyspepsias, its lost or aching teeth, its general physical dilapidation to its confidence in instinctive care. So it may charge its waywardness, its fickleness, its lack of self-control to instinctive tuition. The resentment of some human beings to the almost universal conviction that the ills enumerated are inevitable, was the first step toward the discovery that they are not so. This discovery led to a discussion of the cause of the ills. The discussion has resulted in an increasing disinclination to accept Eve's first transgression as the cause, and in an increasing conviction that the ignorance of her daughters is, in each generation, the active and immediate cause of the major part of the distress of both her sons and daughters.

In this era of enthusiasm for education, especially for psychological study, the rebellion of the few against limitations which seem not natural and necessary, but abnormal and needless, have compelled the many to suspect, if not to admit, that the cause of these limitations is both discoverable and curable.

The questions which must be answered are: First—May blunders wrought by following maternal instinct be overcome by superseding the pleadings of instinct by the decisions of reason? Second—Inasmuch as the mother holds the child infolded within her own nature during its prenatal life, to what extent does she, during this period, mold its body and determine its mind? Third—Will a study of physiology answer the first question and a study of psychology reply to the second? All of these questions imply the fourth, *viz.*, Does the maternal relation mark the only point in human experience which is independent of the law of evolution and, consequently, incapable of improvement? That is, is this a relation not to be improved by determined effort, by culture, by experiment, by speculation, and by the direction of the aspirations toward improvement? The existence of the mothers' congress, and the programs that are rendered before such congresses furnish proof that there are people who believe that maternity is as capable of improvement as is any other human function.

That the popular mind is amused rather than instructed by the phrase "professional motherhood" is no discredit to the phrase. Professional motherhood is by no means so inharmonious with popular thought as wireless telegraphy was a decade ago. What does the acceptance of the phrase imply? A profession is an office or vocation for which one not only may be trained, but to fulfill which one must be trained. So long as the race continues, motherhood, if a profession at all, must be a profession very generally followed by women. Among the questions that have arisen as a result of their higher education is this: What effect does such education have upon them as mothers? The answer to the question must be found by studying the effect of higher education upon the women who pursue it. Its first effect is a tendency to appeal to reason, and to submit to reason, instead of resting upon feeling and giving way to feeling. Whatever may be said of the strength of the maternal instinct, infanticide and prenatal infanticide are too common in all countries to permit a truthful observer to say that the instinct of motherhood is so strong as to transcend all other instincts.

There is no doubt that a second result of the higher education is to increase the possible pecuniary independence of women, and hence to increase their possible independence of marriage as a means of livelihood. The diminution of this necessity diminishes the number of women who will experience maternity, and, at the same time, it tends to retard the maternal experience of those who marry, and to diminish the number of children born. That the higher education diminishes woman's capacity for affection, or that the development of her intellectual nature dwarfs her emotional nature, is as ridiculous, to-day, as at the date of Sidney Smith's humorous rebuke of the same fear. There

are many intelligent people at the present time who, regarding maternity with a seriousness that instinctive motherhood never felt, with a sense of responsibility, with an appreciation of the contrast between what is and what might be, are eagerly considering how the higher education may be so modified as in itself to become a training for the profession of maternity, or how the education of the college may be supplemented by post-graduate courses directly calculated to fit for this profession. The practical advocates of such professional training say that young women must study anatomy, physiology, hygiene, household science, home nursing, house sanitation, nursery foods, psychology, and kindergarten games, in order to fit themselves for the exacting and many-sided profession of the mother. Personally, I believe that the health, comfort, and happiness of the race would be increased if every young woman, prior to marriage and consequent probable maternity, should take one comprehensive course of training in a school of household science and another in a good kindergarten normal. In spite of this belief in the wisdom of special preparation for particular duties, I see a danger in over-emphasizing a single function or relationship.

To speak of woman too constantly as a mother, real or possible, is to forget the full nature of woman and her final cause. To dwell upon the responsibilities of maternity too exclusively is to ignore the still greater responsibilities of womanhood *per se*. Moreover, to speak of professional motherhood and to make no reference to professional fatherhood is to exaggerate the relative importance and responsibility of the mother's relation to her child. Nature imposes an obligation upon mothers from which fathers are free; but nurture, which is the conscious effort to develop and supplement nature, dare not emphasize this partiality of nature. It were well, indeed, if society inculcated, by precept and by example, in both young men and young maidens, the importance of considering their fitness for parenthood before they enter into the relationship of marriage through which, in all probability, the parental relation will be incurred. But, greatly as society has erred by negligence, there is danger that it will now commit an opposite error by exaggeration. It is only on the lowest planes of life that reproduction is the highest act of a creature, and that in reproduction life goes out.

There is no doubt that, by too great emphasis of the maternal relation, society condones in women indifference to other relations. It seems almost to go without saying that the best woman would necessarily be the best mother, that the most intelligent woman would inevitably be the most intelligent mother. Wherever the goodness and the intelligence of the individual are rendered inoperative in the maternal relation, they are rendered so by a weak yielding to instinct. This almost universal yielding of reason and judgment to instinct in the

maternal relation is the natural, unconscious response of women to the eulogies and encomiums that have been poured forth upon instinctive maternity. Let instinctive maternity be remanded to the lower animals and let human maternity become intentional, conscious, responsible, and hence, professional.

MOTHERHOOD AS A CAREER

By MRS. EDNAH CHENEY

MOTHERHOOD and fatherhood are central, eternal, constant factors in all life and creation. They are found in all phases of evolution, running through all the conditions of animal and vegetable life.

As such they have been recognized in the oldest mythologies. The Brahmin religion accepts the Motherhood in the Divine Nature as fully as the Fatherhood, and the human mother is honored as the best representative of the divine power.

Theodore Parker renewed this expression from his own deep heart, when he broadened the first invocation in the Lord's prayer into "Our Father and our Mother, too."

The relation of sex, which we find throughout animate nature, is too broad and deep a question for us to enter upon now. No one has solved its whole meaning, but we must always keep in mind its most important characteristics. Many believe it to be only a thing of time and space and the present body, but Coleridge most emphatically declared it to be a distinction as eternal as the soul itself.

The dual character of reproduction more and more distinctly evolved, as we approach the highest types, helps to make the world what it is. The vegetable world reproduces after its kind, but even here we find variation and cross-fertilization, elements that secure persistence and progress. In the animal world the same law holds against a rigid adherence to one type.

Father and mother produce a child who is like, and unlike, either, and so the race is constantly renewed and regenerated, and possibilities of new talent and worth and power are brought to light.

Therefore the functions of both parents are essential to the well-being of the children. If the sins of the father are visited upon the children, the shortcomings of the mother are equally responsible. Both are apparent in the offspring, and the whole life of either parent is likely to affect the child.

Heredity is the great law by which all the gain of humanity is secured, but if we receive good at its hands, shall we not also receive evil, the negation of good? By this great dual fact of generation, the

defects of one parent are often so balanced by the powers of the other that an equilibrium is produced with happy results.

Here begins the first practical duty of motherhood (in which I include fatherhood). It is not by a sudden act of virtue or care that happy results may be secured. The physical well-being of the child depends upon the life of active work and rational recreation of its progenitors; its intellectual powers demand the development of the parental mind in thought; its affectional temperament craves sustenance from the joy and altruism of a loving nature; and its moral quality is founded on the integrity of its progenitors. Do we not recognize all of this in our recognition of the value of a long and noble descent, not from kings and bloody warriors, but from ancestors of worth and honor? Thus the whole of life makes its mark for all future time on the product which is to perpetuate the race. The artist's work will represent the artist's whole nature; so will the child bear witness to the life of the parent for generations. Yet we must be careful not to lay too much stress upon heredity or consider it as bringing an inevitable doom. Nature has always powerful correctives against evil, and the influences of surroundings and of education are often sufficient to overcome the strongest native propensities. There is always an individual soul which asserts its God-given worth against the worst conditions.

Motherhood does not seem to me a career, but an important fact of life. The poet, artist, warrior, business man, seeks a special career in life in which he may accomplish a definite purpose both for himself and the world. The mother, as mother, does not work for herself, but for the children, and in so doing greatly for herself; yet if she confines herself to her own relation to them, she wrongs them cruelly. At times she must put them off from her to save them, and force them to preserve their individual right of being.

Fatherhood and motherhood are most important conditions in life, but there must be a life of broader relations, of wider activity, to feed the springs of this relation and make it harmonious with the higher and fuller life of humanity.

As Lord Bacon says, there are many passions which can overcome even the love of life, so the father or the mother may at times be called upon to acknowledge some duty superior to the filial claim. One or the other may demand a sacrifice and the duty must be carefully chosen and nobly met. The fondest and seemingly most important cares of the mother must be given up to the commanding duties of the wife, the daughter, the citizen, the advocate of truth, the devotee of religion. No human life must be absorbed in one function alone. Even the supreme function of parentage must be ministered to, and in return must play its part in all of the processes and possibilities of life.

The function of motherhood is to help not only in the perpetuation of the race, but in its development. The stream will rise as high as its source, and the source should be filled with life from the highest and richest springs of good. The very duality necessary for production secures this. Even extremes of evil may be so tempered by good influences on the other side, especially by an abounding vitality, that we may not distinguish the heredity in the result. For often it is not the more salient and obvious qualities that reproduce themselves in the offspring, but up from the depths of a nature not known even to itself, come hidden forces of good which overpower the evil by the help of new surroundings and influences.

The mother's duty is to perfect her own being by learning and following all the laws of life, as revealed to her by the instincts of her own nature, or as gained from knowledge and experience, by taking her share in the work and enjoyment of society and acting out her part in the world that lies about her. Her great duty to her child is to acknowledge and respect its individuality, and so train it as to bear nobly its own part, not hers, in the world of thought and suffering and action. The mother is to educate the child, but even more will the child educate the mother by revealing to her the meaning of her own life, and of all life.

The father must not regard his son as a second self, to keep up an old family name, or to carry out the favorite but selfish purposes of his own life; the mother must not regard her daughter as a plaything to dress and to be proud of. In the noble renunciation of selfish purposes to the supreme good of their children, each will find the sure reward of a genuine devotion to others in the greater joy and richness of their own lives, and all will work together in that variety in unity which makes life harmonious and progressive.

EDUCATION OF THE SEXES

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THE capacity of man to educate and to be educated in almost everything, is such a commonplace of experience that its significance is apt to be overlooked. We know the fact, believe in it, act upon it, and rear the whole fabric of our complex civilization upon it, and yet do not always reflect upon its deepest import. We can assign no limit to the possible reach of education. There is no nook or cranny of our nature so small or obscure, that educational influence of some kind cannot penetrate it, bring it into clearer light, and modify its content. In this

man differs by a cosmic space from the lower animals. They are but slightly modifiable by education, not at all by self-education. They and their world are the same now that they were ten thousand years ago, or more. Man is not the same as he was, nor is his world. It is true, indeed, that animals, plants, and minerals undergo progressive change; and this is effected by growth, not by that voluntary and intellectual effort known as education.

It is clear that educational effort applies most readily to the higher faculties in man as to the higher orders of the animal kingdom. It is more effective in the development of thought than of digestion. Yet by indirect approaches digestion is susceptible of educational improvement, just as surely as it is liable to destructive perversions. Even these latter are also acquired by a kind of perverting education. By an obvious analogy we may infer that man's sexual nature is capable of education both right and wrong, both constructive and destructive.

That the sexual life is capable of dire perversions is well known. That it is also capable of a development that is full of a profound goodness is equally well known. It is not so certain that the true ground of its worth and importance is fully appreciated. We shall presently endeavor to make it so. Meanwhile we assume, on the basis of what has just been said, that the sexual life need not be excluded from educational effort and influence.

Why educate at all? This question opens up another cosmic gap between the purely animal and the human world. The animal lives his life perfectly without education. He will not go wrong if left to his own natural inclinations. On the contrary, he will go exactly right. He may not be equally noble in all species, but he will live the life that is lawfully his own, whether noble or ignoble, high or low. He will not ruin himself and others by gluttony, drunkenness, or any form of riotous living. With the human combination the case is almost reversed. Without direction, restraint, experience, and conflict, man will choose the road to ruin.

Certainly he often does so; and were it not for the countless influences that watch and guide, we know not what depths of degradation he would finally reach. If this is not true, then all our toil and trouble about education is mere foolishness. The sole reason for education in home and school and church is, that without it man lapses ruinously toward the lowest; and not that only, but tends also toward unutterable perversions. Nowhere is this fact so impressively exhibited as in the sexual life.

And yet, although this reveals an appalling possibility in man's nature, it argues no hopeless imperfection. That he *can* go wrong is his freedom. If he could not err, he could not be individual or free. He

can also go right. What is gross in him can be refined; whatsoever is crooked can be made straight. This is achieved by education of many kinds. The work of education is therefore serious; and it is imperative because it redeems from great peril, and prevents irreparable disaster, just as industrial education saves from want and suffering. All of which supposes the education to be correct in method and principle, and thorough in application.

The education of the intellect has long been recognized as an essential work in human development. But its limitations have also been recognized. The purification of the passions does not necessarily follow intellectual acquisition. Intelligence and vice are too frequently found in the same person to permit us to make such an error; therefore the demand for education of the will also. And this is found to be a different and more difficult matter. The meaning of the word "will" in this connection is, however, somewhat obscure. If we say the affections, the emotions, and the passions, the desires, the appetites, and the inclinations, the subject becomes clearer.

Among these the sexual passion occupies a vital relation. Can we educate that? If man is what he may become by education in the home, in the school, in society, in the state, in the world, and in the church (and by "education" in the widest sense we mean all these forces working together), then what important element of his being can be excluded from the process? What special function, organ, or faculty is it that we may safely leave to "nature," while we diligently cultivate all the rest? If there is any part of the field which the hand of the cultivator may not touch, there must be a reason for the exception. Either the neglected spot is better than the rest, so that it cannot be improved by culture of any kind, or it is so bad as to be beyond the possibility of improvement.

Now it so happens that the one passion which alone modern education is reluctant to attack, is the sexual. Every other appetite, desire, or faculty is cheerfully undertaken. Is this right?

There is certainly no element in human life which means more to the individual, the family, society, and so on even to the race itself, than the sexual element means. It continues the race. It forms the family. It creates human society. It is the romance of the individual experience. It is capable of ecstatic exaltation, purity, and devotion such as no other power can equal, the love of God alone excepted. Parental love is the offspring of sex. There is a charm, a grace, and a tenderness in sex which can sometimes make the homeliest person beautiful. It is not necessary to enumerate the array of lovely qualities that shine forth from the souls of lovers in their springtime. Everybody knows them and rejoices in them.

And the abuse of sex, on the other hand, exhibits individual, domestic, and social destruction in the most malignant forms. The effect of perversion or excess in the sexual sphere is felt throughout the whole organism, and indeed through all the spirit, and is always weakening and degrading. Sexual depravity is of a peculiarly intense and persistent quality. Nothing so obliterates the moral consciousness. Glancing thus briefly at the terrible category of destructive evils that spring from sexual aberration, we cannot say that education is here unnecessary because things are well enough as they are; and seeing how much may be done by education for the blind and deaf, and even for the weak-minded, we are not prepared to say that sexual conditions are so bad that nothing can be done to improve them.

Yet there are good if not sufficient reasons here for a prudent reserve in announcing anything like a public treatment of the subject. Many think that ignorance is the only safe condition. Their argument runs somewhat as follows:

The sexual life is private by its true nature, not public. Nature herself has so marked it. There is a modesty pertaining to it which is one of its greatest charms; and this modesty is intimately allied with the purity of thought and feeling which characterizes true sexual consciousness. Therefore while the anatomy and physiology of the brain may be discussed openly without injury, the same is not true of the subject now in question. Too much or too early exposure takes from a flower its bloom and its beauty, the preservation of which is what makes the flower lovely and admirable. To say that the exposure must be carefully effected, is not enough. It must be absolutely avoided. It is not knowledge of the subject that is needed by the young, but a natural, healthy, and modest ignorance. Up to a certain period of life young creatures are naturally unconscious of much that they may rightly and profitably know in riper years. In unperverted states the young of both sexes mingle in happiest ways, knowing nothing of the mysteries that lie undeveloped within them. It is most unwise to lift the veil too soon. The harm we thereby do, far exceeds the possible good to be derived. We provoke a dangerous precocity. We are going too fast. We are striving to pass nature and social order, by developing what they are holding in abeyance, by making pronounced what they hold latent. We awaken curiosity, implant disturbing imaginations, and help to form in young minds ideas that may be easily mischievous.

There is a method in all growth—an order of development proper to every faculty and power. This order must be faithfully followed, or disaster awaits us. Milk is for babes, and strong meat for adults. It is criminal to try to teach a child to walk too soon, because it entails phys-

ical injury which may be serious. Knowledge is not *always* better than ignorance.

Now there is undoubted force in this view of the subject. Within certain limits it is the truth. We must look not once but often before we leap into this special branch of education. But on the other hand we must not forget that while we sleep the enemy may be sowing tares. There may be a right way of imparting knowledge even in this case, which, if followed thoughtfully, would lead to greater safety — would fortify the young mind against the insidious lodgment of depraving thoughts.

If the ignorance, which we feel to be the safest condition, could be trusted to continue until the time is ripe for knowledge, undoubtedly it would most fully meet the emergency. But under existing social conditions we know that such ignorance will not continue, at least in the great majority of cases. And we are hardly justified in standing idly by while the seeds of evil are being secretly implanted in the minds of our sons and daughters. There may be a method of educating the sexes in this special matter, which will yet be fully conservative of all that it is desirable to protect.

HOME EDUCATION

THE education of the child in literature need not begin at home. Its education in the branch now under consideration must begin there and nowhere else. It must commence not merely by the family fireside but in the heart and soul of the parents, wherein dwells the whole spirit and meaning of the family. The domestic atmosphere is the first influence to which the young life is subjected. The woman, wife, and mother radiates that atmosphere. As her spirit is, so will all else be. Woman may or may not be the head of the family; but she is its heart, soul, and life. As such she sheds upon all the members, from the least to the greatest, a penetrative influence, which pervades subtly the whole domestic realm. The spirit with which she takes her newborn to her arms, and presses it to her bosom, the joyfulness of her kisses, and the tenderness of her caressing touch, are felt by the infant with an obscure sense of comfort and of being at home. This is the first teaching respecting sex which is imparted to the dawning consciousness of the young. We cannot dispense with it. In this teaching, the ultimate lesson is apparently very remote; it is really all present and near at hand. But it is present in the form and in the spirit of the family. This spirit sanctifies all details, gives them their proper setting in relation to the dearest good of the individual and the race. This spirit makes beautiful things that would otherwise be repellent. Of course the root

element in the situation is the love which drew together the man and woman and made them husband and wife. This love makes delightful the commonest services that parents are called upon to perform for their offspring. This love makes the springtime of domestic life, when the home is alive with the warbling of birds, and fragrant with innumerable flowers. These are all in the hearts of true parents. There ought never to be any other parentage than that so founded and so alive in spirit.

How full of sweetness and tenderness is this little domestic school. It is not a small thing that the babe is so received and welcomed on its first introduction to the world and its fellows. The very foundation of its independent being is here laid down in warmth and tender devotion and joy. This first dawn of consciousness may in after years be hidden by many a cloud; but it is always there. To have every want satisfied; to be pitied, helped, cherished, succored; to be guided, pleased, comforted; to be caressed, embraced, loved in every deed and word; to be appreciated, admired, enjoyed; to be directed and taught by endless kindness and gentleness; to be led from one little happiness to another from hour to hour, and from month to month; how touching and beautiful is this primary education of the family! Substitute for this in the life of any infant a consciousness of suffering, want, cold, neglect, physical and mental hardship, such as too many have had to endure, and how different must be the after development! A consciousness of a prolonged bitterness of being is the deep-rooted first experience in one case, and of the essential goodness and sweetness of life in the other.

The exact memory of all this may not be vivid in either case, but the primal bent and set of the whole nature is different, amounting in one case to a vague feeling that life is a blessed event, and in the other that it is very cruel. The difference arises from the fact that the true life of sex in all its fulness is present in one education, and absent from the other.

The mother has not only first possession of the child, but it is a close and intimate possession surpassing any other known. The naked babe in her arms and in her bosom is a symbol. The Madonna and Child is the great art-type of the relationship. This is the child's first lesson in the education of the sexes. Here is sex unveiled yet modest; naked but not ashamed; common but not profane. Soon the infant distinguishes between the mother and the father. It is very sensitive to the atmosphere



created between these two. If it is an atmosphere of happiness the infant revels in it. It certainly does not understand domestic discord, but it feels it nevertheless. It does not bud and blossom in such an air, as a flower will not in winter. A happy marriage and a cheerful home is one of the rights of infants.

As the child develops, it daily learns more and more of its peculiar lesson from the other members of the family circle. The gentle words spoken and the kindly deeds done and the consideration shown between the father and mother, are hourly fixing in the budding mind, the first true idea of sex. It is the spiritual element that appears to the child first. No other is permissible or communicable. Thus the sanctities are guarded.

The customary deference of the parents, each to the other, is a delicate demonstration to the child of the relation of the sexes. This lesson is reënforced by the presence of brothers and sisters in the same household. The duties requiring strength will be given to the boys; those requiring delicacy of handling, to the girls. The natural distribution of duties in this way is another object lesson, which cannot fail to bear fruit in future development. Differences in dress, manners, and occupation emphasize the same idea of difference in sex, which is yet a difference that has charms.

Thus the boy's first feelings toward his mother, then his feelings toward sisters, and the difference between these feelings and those regarding the father and brothers, mark a real stage of special sex education.

To destroy this distinction by making the dress and the plays and the work of boys and girls as nearly the same as possible, as some have aimed to do, is a most questionable procedure. Girls and boys are different in infancy as well as in adult age. The nature of the girl is to grow not more a man or like a man, but more perfectly a woman. The nature of the boy is to grow not more womanly but more manly. Very early in life the different tendencies are shown, and surely when one becomes a father and the other a mother, the distinction is not less marked. The distinction of sex, in short, shows itself from the first as a difference in soul, mind, body, and development, all at once—a difference, innate, radical, unalterable, which no education can deeply change, and which none ought to desire or endeavor to change. Education means the development of the true nature of a human being, not the development of it into a different kind of being. The latter we are utterly unable to effect, although we may mar the nature by the effort to educate it wrong. We must educate the girl and boy into a woman and a man—the little woman and little man into the greater. Strictly speaking, we are unable to do otherwise. We can never convert one sex into the other.

SEX AS THE FAMILY

Much of the foregoing may seem but remotely related to our special subject. But on the contrary it is so intimately related and so inwoven with it, that sex cannot be understood at all apart from the family, and least of all can it be rationally directed in its development except as so understood. This must be our excuse for what might otherwise appear as a digression. All of the significance, the worth, the dignity, and the use of sex is involved in its relation to the family. Every departure from the norm of sexual life is an injury to the welfare of the family. Otherwise such departures would have serious bearing upon the individual only, whereas in reality it deeply concerns the race.

That the sensual element in sex, unmodified and uncontrolled by the spiritual, is the destroyer of every form of good in sexual life, is writ so large in the social history of all the world, that scarcely more than a reference to the fact is necessary. What is the power that seduces the innocent clean-minded boy from the domestic paradise to the abodes of only half-concealed vice, but his own sensuous nature? The love of the spirit on the contrary leads him from the family to the family where sex is respected, protected, cherished, and loved, and where it brings forth its choicest fruits. The sensual phase of itself and by itself, corrupts and ruins the family, and tends to rapidly destroy the individual also.

Nothing so retards this proper development as excesses and perversions of the sexual life. This life exhibits to us in unequivocal terms the greatest usefulness, for it continues the race, and the utmost destructiveness, because it subjects individuals, and races even, to a degrading sensual bondage. War, rapine, drunkenness, gluttony, idleness, theft, and all the sum of cardinal sins and evils, are not so deadly as sexual perversions. These render all forms of excellence, growth, and development impossible. The sexual life as explicated and embodied in a loving and refined family is the sweetest thing on earth. As exhibited in any other form it is intolerably hideous. Examples are never wanting.

The intense anxiety of the parent and the family to protect and preserve this life from such profanation and destruction is justified by the intensity of the evil involved and of the good lost. No marvel that we look to early and late education as one powerful means of promoting the good.

Guard the beginnings. So spake an ancient wise man among the Greeks. Oppose the beginnings of evil was his meaning. There are two forms in general of sexual evil, very different in character. One is rightly called perversion; the other excess. Perversion belongs to

all periods of life, being manifest both in infancy and in old age. Excess belongs to the period of maturity. It is unnecessary here to designate particularly the perversions of infancy. They are known to all mothers, and to fathers also who know anything of the details of their children's habits. The tendency to perversion in early infancy is a surprising fact of physiology. Its analogue is not found in any other bodily function. It cannot have been acquired by suggestion from others, but is innate and quite spontaneous. It is manifest in the infant as a precocious consciousness of its own sex, displayed quite innocently in many ways. It cannot be regarded as a sin, or a vice, or a crime, in so young a creature, and ought never to be treated with harshness or punishment. But the tendency of it is to grow stronger with the growth of the infant, and it is the root of very probable evil in the future.

The remedy for this is to change the object of consciousness as quickly as possible — the moment that any manifestation of this predisposition shows itself. A babe that gives signs of too much interest in certain matters pertaining to the toilet, for example, ought at once to have its attention attracted elsewhere, by any little tactful device that will accomplish that end. Meanwhile the toilet may be made with haste also, and not with too much gentleness. The mother who detects any such tendency in her infant, who instinctively discerns the evil connotation, and directs its consciousness in another direction, is practically illustrating the essential principle of all education, which is always an effort to subordinate a lower principle to a higher. Thus education aims and strives to overcome what is unmoral, still more what is immoral, and to implant the moral instead.

Some parents are undoubtedly very remiss in such training, for various reasons, but not for any one good reason. Some regard such things as of trivial import, at the worst sure to pass away in a few months, as the child develops in other respects. And of some children this may be true; but it certainly is not true of all. On the contrary, the evil frequently increases year by year. Some, again, do not observe that what seems, and in a sense is, quite innocent in a babe, may become very revolting in the course of time. The young of all creatures are playful and pleasing, but of many it is only the tamed and domesticated that are fit for human companionship when grown. Others again see no way of correcting these depravities of infancy, and give them up in despair. To such the mothers' meetings ought to prove a mighty aid and support.

It is hardly necessary to specify more particularly the forms of perversion assumed by the sexual life in infancy. In general it is a precocious excitement, which is at first involuntary, but subsequently becomes voluntary. Artificial excitement then reinforces the spontaneous and is, of course, practised by the child. Depraved or thoughtless nurses also

are frequently instrumental in promoting the mischief. Strange to say, this possibility is often overlooked by otherwise careful parents.

But the mother is not required to bear alone the responsibility of correcting these early tendencies. Where she succeeds, it is enough. When she fails the father is an ever-present counselor; and when their combined efforts fail, there still remains the family physician. Sometimes pathological conditions of the organism are the cause of the perverse excitement; and when this is the case, medical interference is the remedy.

It is not necessary that parents should be proficient in the anatomy and physiology of such cases. This they cannot be without medical experience and education. The father, the mother, the trustworthy nurse, and the physician working in concert, are sufficient for the domestic phase of infant training.

It is when the child passes from the home to the school that danger is increased; and in general it may be said that the danger is greater with every year of development, owing to the larger and more frequent association of children with each other. The innocent are thus brought in close contact with those who are already experienced in vicious habits, and natural consequences follow.

Now the first great remedy and defense in this case is again the fixing of the attention of the children constantly upon work, play, or exercise of a pleasing, moral, and healthful character. Children who are neglected, or whose lives are not provided with anything attractive to them, may well be expected to find relief from monotony in improper ways. Here is where educational methods of the past deserve condemnation. The home was too often severely monotonous, the school was more so, and the church the most tiresome of all. We have known hundreds of children brought up from childhood to adult age without any real provision made for enjoyments suited to their years, either at home, or at school, or in the church. This is distinctly as it ought not to be. Parents should see to it that the household has its daily round of amusements, games, and romps, which are just as necessary to the right development of the human being as they are to that of the animals, in whom nature has implanted the love of playful exercises.

Opportunity for solitary vice is always given to the child when left for one or more hours alone. Punishing children by shutting them up in a room or a closet alone for any length of time is almost an invitation to one particular form of mischief. The child's consciousness is then reduced of necessity to mere self-consciousness, and he is such that he must seek relief from the pain of monotony—he can hardly be expected to spend the lonely hours in silent prayer. And not in punishment only, but also in the ordinary course of household affairs, the child is frequently

left entirely to his own resources. Having no companions, and his guardians being otherwise occupied, he must do something. What now ought we to expect of him under the circumstances? Why, surely, that he will occupy himself with whatever will give him relief from his loneliness, and especially with anything that will give him some sense of pleasure. Some children suck their fingers, some laugh and sing, some play with any trifling object, and some find the way to evoke in themselves an artificial sexual excitement. The plain indication is to provide children always with safe companionship, and with something to amuse and interest them.

Of course, where there is no tendency to the formation of vicious habits, the case is not so urgent. But then the mother ought to be observant, and quick and sure to *know* that nothing is going amiss with the child or children when left to themselves. Household cares are often dreadfully imperative, we know; but then there is no care so imperative as the care of the child. The child ought not to be subordinated to the cooking, but the cooking to the child. The mother's first duty is to live with the child, in constant companionship. Direct him to amuse himself in healthful ways. Talk to him; play with him; be his intimate friend; win his admiration, his love, and confidence. He will find comfort in little passing notices. He suffers from neglect, just as men and women do. The world of adults suffers more from lack of interest in and appreciation of its life and work than it does from long hours and low wages. In short, the mother who takes the time necessary to make her child happy in all harmless ways is building a very powerful barrier against the intrusion of depraving habits and inclinations.

"Papa," I once heard a boy of seven say to his father, "do you love me *very much*?" Thinking to tease him a little, I asked, "Why should your papa love you very much?" "Because," he promptly answered, "it is not right to love your little boy just enough to keep him alive." That is sound doctrine. It is not right to care for the children just enough to keep them from positive misery. They deserve to be loved very much, so as to fill them with a sense of contentment every hour. Only real mothers, and women who may not be mothers in the flesh, but who have motherly souls of great magnitude, can fill this requirement. Such "mothering" in all thoughtful ways, with an eye single to the solid welfare of the child, is really the greatest safeguard against the formation in him of evil habits. Give the child occupation, company, and amusement, and a watchful oversight, and he will grow up in an ignorance that is bliss, so long as he remains within the shelter of the family home.

It is a deplorable fact that many mothers, even in these days, who would be ashamed to be ignorant of almost any other duty of the

home, actually know nothing of the sexual life of their children. Any amount of mischief may be in progress without their so much as thinking of it. The whole subject is put away resolutely, as if it were untouchable and unspeakable. Now the one person in all the world who can first detect and most easily speak to the child, or otherwise direct him, is the mother. She has the child's confidence. With her he has no concealments, no bashfulness. There is not a mother living who cannot, if she thinks the matter over carefully, with the utmost naturalness and delicacy, do with the child, and say to the child, anything that the circumstances require. She can even in the early years impart information to children, which curiosity will prompt them to seek elsewhere, if they do not acquire it at home. And only from the mother are they likely to learn the domestic mysteries as they ought to be learned. It is quite certain that very few modern children will be content without inquiry, or will be satisfied with cunningly devised fables instead of knowledge. And only the mother can satisfy the requirements. She can easily instruct the child that certain things belong to the private life of the family—that the family has its sacred esoterics—which are not to be spoken of beyond its precincts. In fact, children are by no means destitute of tact in such matters. They soon learn to distinguish in many things between what is properly private and what is not.

Of course, this whole subject is always one requiring exceeding delicacy of management. In high art the nude may be impressively set forth, and in such presentation it is always the chaste and the beautiful that is shown. Only meretricious art embodies anything else. But in daily life the modesty of drapery is essential. So in the instruction of the young, remote illustrations and analogies are to be employed first. Thus the vegetable kingdom and its flowers and fruits may be used as living examples of procreation. This we have seen very admirably done in a little leaflet for mothers, written by Mary Harmon Weeks, published by the Mothers' Union, Kansas City, Mo. Thus the child-thirst for knowledge is satisfied, and the modesty of nature is not violated; nor is sex profaned.

With education becoming daily more general, it is folly to rely any longer upon the secretive methods of the ancient domestic régime. The modern mother will be responsible for results, if she does not find and lead the way to increase of knowledge and sexual cleanliness, both at the same time, in her children.

THE CHILD AT SCHOOL

So far we have only considered the domestic training of the sexual life in very young children. The family influence does not stop here, it

is true, but may be continued to adult years. Yet there now enters another and powerful agency, which also has its direct bearing on our subject; that agency is the public school.

Most happily for the present and future generations, the first introduction of the child to this larger life is now through the ever-blessed kindergarten. Oh! that it had come earlier, or that we had been born later! Nobly and with loyal hearts did the earlier teachers do their pioneer work with inadequate means, and feel their way to the more perfect method. Perhaps they made as decided progress, considering their starting point, as we are making now. They labored, and we have entered into the fruits of their labor.

Now in the kindergarten, with reference to the topic now under consideration, the ideal conditions are attained. The children's minds are fully occupied with a great variety of interests suited to their age and capacity. They are not forced to dreary tasks and tethered to dull routine. Every faculty is brought out by attractive exercises. The teachers and the children are always closely associated and on terms of affectionate intimacy. This is said with particular reference to the smaller schools, where every little group is always under a guardianship, which yet is felt as a pleasure, not as a burden. But where fifty or more children have but one teacher, and have therefore to be drilled through everything in masses, constant attention cannot be given to individual scholars, and oversight is incomplete. In the case of children requiring special attention, a good understanding between the mother and kindergartner is all that is necessary.

It is when the child passes from the kindergarten to the larger schools that the greatest opportunities for sexual mischief are offered. Here the young and unawakened come in close contact with older ones who have already acquired bad habits. This is the case in every school, and is direct proof that sexual education has been fearfully neglected in the cases of large numbers of children, especially of boys. This particular crop of weeds is so thickly sown and rooted in school-life that a plain illustration must be given: At one of the largest schools in a large city it is customary for the boys to rush in droves, during recess, to the toilet-rooms. On these occasions new scholars are sometimes initiated into the juvenile ethics of the place by the older ones in a very disgusting manner. Here is opportunity given every day, year in and year out, amid the most suggestive surroundings, for any amount of vulgarity and indecency.

If the boys of this school were allowed to pronounce their words in reading, not in accord with proper usage, but any way at all, the parents would be troubled, and would clamor for teachers who should see to it that every word was pronounced correctly. But other matters of far more

serious import were passed in silence! For the parents were not all of them ignorant of what was done, and we must suppose that silly shame-facedness prevented them from doing their plain outspoken duty in the matter. So it is with the whole sexual life of many children. It is permitted to take any form, howsoever wicked or repulsive, rather than make it a question for plain speaking and watchful guidance.

Now in the case of this public school (and the observation applies to nearly all of them), there were two things vitally wrong in the management: First, the best possible opportunity was given for wrongdoing; secondly, no guardianship was exercised. Add to these the preceding parental neglect, and the thing is fully explained. Given the imperfection of the little human animal, what else is to be expected? The practical lesson is that on the playgrounds, and still more in the semi-private places where children congregate, some of the teachers ought to be present always.

Nor will it cover the whole ground for the teacher to be a silent presence among his pupils. He must, when he detects undoubted symptoms of sexual perversion in a boy, take that boy to his special care, talk seriously and plainly with him, and be his loving friend, win his confidence, and thereby do that boy more vital and essential good than by making him graduate at the head of his class.

It must remain forever incomprehensible that we should give so much of our toil and substance for the purposes of an ornate intellectual development in the young, and utterly ignore some of the more vital interests of the moral life. That is to say, we ignore them in our system of public education.

The task is really not so difficult if once fairly considered. The removal of the degrading opportunities is the first step; next in importance comes close association of children and teachers, both in work and in play; and abundant provision for healthy and interesting occupation all the time. Idleness, solitude and monotony are as tempting as evil associations.

Whether in school or at home, there is a point of possible danger in sleeping arrangements. The very young sleep with the parents. Older children may generally be allowed to sleep together; but it is questionable whether separate beds are not healthier and preferable in every way for those beyond seven years of age. Respect for the privacies is thus cultivated, and health is promoted, while an obvious chance for wrongdoing is avoided. It is quite probable that among children of the same family, even where two or more occupy the same bed, liability to error is not so great as among those of different households. But boys who visit and spend the night at each other's houses ought certainly to sleep apart.

PUBERTY AND BEYOND

By the time the young lad has reached the period of puberty, he and his parents ought to be on such intimate terms, that sexual matters may be frankly canvassed between them. The same ought to be true of daughter and mother. I know a gentleman who visited Paris, taking with him his son and his nephew, both about sixteen years of age. One evening, while they were seated together on the veranda of their hotel, a man approached them, and offered, for a small financial consideration, to take them to a private exhibition of an exceedingly vile character. The gentleman dismissed the agent angrily, and then at once sat down and explained to the two lads what the proposal meant. He closed with this admonition, "My dear boys, live clean lives until such time as you shall meet a young woman whom you would love to marry, and then you will know all about it in the right way, and your lives will still be clean: and there is no other way." That father related the incident to me, and the two young men, as they now are, would be selected in any company, as men of clean lives. They respect and admire young women, and are the true material out of which to make desirable husbands, and parents whom their children may honor. But this man could do what only a few fathers think of doing, or know how to do, what the mass of fathers utterly neglect to do—he could talk to his own children freely and without shame, and indeed with genuine modesty, about the private life of the family. His children love him the more for it. They know that he is an instructor whom they can trust. They believe in him. They know that he has no sneaking concealments behind which to pose loftily, but is just what they are and ought to be. And they have been deeply and purely influenced by his spirit and method.

Not in a moment can such confidential relations be established between parents and their children. Such intimacy begins in the infancy of the child, and is a thing of daily growth continued for years. Nothing but the earliest planting of entire family confidence can cause to grow up in the minds of the young those tastes, thoughts, and habits, which shall offer strong resistance to the encroachments of evil in later years. Fathers and mothers may not at first know how to combine candor and delicacy, frankness and modesty, in conversation with their children about family matters. They might err also on the side of telling too much or too soon. Moreover children are not all alike trustworthy or all equally curious for knowledge. But most assuredly parents can learn, and the innocent questioning of children suggests innocent answers.

Besides all this, there remains the great resource of the medical adviser of the family. His services may be most important, not only

in cases of disease, or when surgical interference is necessary, but also as an instructor in sexual hygiene. Many young men report their difficulties to the ear of their sympathetic physician, when their parents do not know that they have any troubles requiring confession or counsel. It is rare that sound advice is not to be obtained from this source. The advice of the physician is especially valuable in cases that have broken away into perverted habits. The professional warning is recognized as a thing of serious character. It depicts the consequences of abuses and excesses, and of all sexual immorality, in very impressive colors.

Indeed it is by no means parental effort alone that can carry through from beginning to end an effective course of this kind of education. Medical, social, and religious influences follow in their order. And among social influences may be placed association of the adult sexes in various ways. It will always be a matter of grateful surprise to the man element that young women are naturally such adepts in promoting just the kind of education that the young men need. With occasional sad exceptions, and those usually the fault of family training, they know how to regulate freedom so as to command respect.

ASSOCIATION OF THE SEXES

This fact constitutes the best of all reasons for as much association of the sexes, under proper conditions, as is consistent with the general duties of life. Such association in schools, at least up to the age of sixteen, and afterward in social entertainments of many kinds, is really one of the greatest safeguards against wild love affairs, ill-assorted and premature alliances, and runaway marriages. It is those who have been secluded carefully and unreasonably from such association, who are in the greatest danger. The spiritual influence is so new to them, that they are carried helplessly before it as by a flood. But let the acquaintance be an every-day affair, as it is in the family, and special attractions arise more gradually, and pursue a more temperate course.



And yet it must be admitted that the social and industrial conditions now prevailing do not afford a fair opportunity for a uniformly good education for the sexes. The word Education is undoubtedly the loudest utterance of modern times, and its meaning is growing larger daily. It has long ago escaped the original boundaries of the three R's, and has invaded half the business of life. Reading, writing, and arithmetic were but the bud. It is unfolding into the full leaf and flower. The social

fruit is concealed as yet, but it is sure to come. The fact of complete education in all things for all persons must ultimately create a social atmosphere and social conditions far more favorable to the lovely development of the family than any that we have at present. The means required now for the support of a household, however small, are hard, and even impossible for many to obtain. This postpones marriage too long. It affords strong excuse for extra-marital indulgences. It makes money too potent in social affairs. When our schools teach the true economy of housekeeping and other labors, and settle social affairs not upon a basis that demands wealth and luxury as the only means of obtaining respect, but upon the ground of simplicity, economy, and fine personal qualities, sexual education will be more effective. The painful suggestion that "marriage is a failure," now so frequently heard, is undoubtedly due in great part to the increasing expense of living, and to the increasing love of luxury and display. Our standard of living is too high for our means. The young married pair are thereby subjected to hard financial strain, which, added to the growing cares of the family, undermines domestic peace, and sometimes snaps the bond altogether.

But the subject grows of itself in this way, every part of it bringing in every other part by virtue of that unity of relation which pervades all being. We cannot neglect one element in education, and not thereby hurt all others. Money and marriage may seem rather indifferent each to the other, but in the end it does not prove that way. They are necessarily related, and either without the other, will be a failure. It is not within the province of this article to do more than to suggest this cardinal principle, that all attempts at sexual education (which means the education of the family) will be only partially successful, unless related conditions are also studied and adjusted at the same time.

As the object of this paper is to treat of sexual education chiefly within the limits of the family and the school, we need not go further. What has been said must be regarded as tentative and suggestive, not by any means as exhaustive or final. There remains a larger and more difficult field for cultivation, which is as yet scarcely touched; that field is the world and the life of the world, and the development of men and women in its fiercer struggle. The great educational power here is religion and the church, and when this also fails we may add the inner and outer experience of the fallen and unfortunate. Right direction in early life can render the work of this last stern teacher unnecessary. And to aid in the promotion of such early effort is the aim of these brief paragraphs.

POSTURE

AMONG the influences which affect the lives of individuals during the first sixteen years of life, none are more important than those which help to build up strong physical bodies and establish right physical habits. Important as are the intellect and the moral nature of man, they are slaves to the general body, and a hard taskmaster the latter is, indeed, when it becomes weak and disordered.

It is a curious fact that children assume better postures in standing before the age of five or six than afterward—and at this time the body is usually symmetrical. Body symmetry is important to health and to the perfect and harmonious development of the internal organs and tissues; special and intelligent care, therefore, should be taken at this age to prevent the formation of posture habits which will result in such loss. It is unfortunate that so many mothers and teachers are ignorant of the principles upon which correct walking, standing, and sitting, are based. Surely, prevention is more economic than the expenditure of energy in efforts to correct; hence explicit teaching upon this subject should be welcomed by all who have the interests of children at heart.



If the human body is considered from the standpoint of its mechanics, we find it made up of a pedestal—the pelvis*—mounted on two columns—the legs—which serve as a base of support for it. Upon this pedestal, the tall, upright spinal column stands, surmounted by the head which balances upon its summit,—when the spine is well-placed beneath it,—but which may, through the looseness of its attachments drop forward, backward, or sidewise. Other weights are attached to this slender, upright column, the heaviest of which is the chest, made up as it is of ribs, breastbone, collar bones and shoulderblades. The arms also are suspended at either side, connected with the spine through the scapular muscles.

In standing, the shape which the spine will take depends largely upon the position of the feet and of the pelvis. Every change in these supports demands a readjustment of the spinal weights in order that the body may retain its equilibrium. These changes affect the shape of the body materially. What position of feet and pelvis maintains the spine and its load (the head, chest, and arms) in the most hygienic posture?

* The pelvis is the bony cylinder at the base of the trunk commonly called the hips.

Plainly it is that which gives largest space to the heart and lungs,— those faithful servants which keep up an almost ceaseless activity from birth till death.

If the legs were not shirks by nature and habit, it would be economy of force to stand with the heels beside each other (or a little separated), and with the body weight resting equally on both feet, a little in front of the insteps. Unfortunately, however, with the feet so placed, in a moment of forgetfulness — and who has time to keep his attention fixed upon his feet? — the muscles of one leg relax, and the weight of the body is transferred to the other. The center of weight is now no longer over the center of support, and the spine promptly sways over toward the active leg. To equilibrate in this new position it also shifts its weights, dropping the arm, shoulder, and head to a lower level on that side, to balance the unused and more or less suspended leg, which in turn promptly and unconsciously moves away from its fellow. The entire body has lost its symmetry through these changes,— skeleton, muscles, ligaments, organs, all are placed at a disadvantage, and if this position of feet becomes habitual, one shoulder becomes permanently lower than the other; the ribs below it approach each other, shortening the chest wall on one side,— that of the active leg,— and the spine assumes a long, lateral curve. We cannot, therefore, permit either a child or ourselves to form the habit of standing with feet together, or separated widely, with *knees apart*.

What position of feet, knees, and pelvis shall we encourage, and teach? The only one in which body symmetry will be retained with the weight resting upon one leg, is with one foot and knee *near to the other*, but *a little in advance of it*, the toe pointing directly *forward*. In this position the base from side to side is narrow, but from before backward it may be made as wide as is comfortable without interfering unfavorably with the shape of the trunk. Having found a place of safety for the feet and knees — the latter must always be kept *near together* — the head should be lifted high, and the *upper part* of the trunk swayed a little forward. In this posture permit the body to grasp, as it were, the ever-moving cable of gravity, and rest from muscle work. Forgetfulness will not be accompanied by loss of symmetry. The chest will remain high and the head erect. The attitude is one, not only of physical strength and courage, but of mental alertness. To cultivate the *habit* of so placing himself in standing reacts upon the mental and moral nature of the child, tending to make honesty and uprightness of character natural and easy.

In walking, the pelvis should be carried high at the back and low in front (as in standing), thus throwing the weight of the body in front of the instep rather than upon the heel. The chest and head should lead the pelvis and knees. The same position of pelvis should be maintained

in sitting, *i. e.*, high behind and low before, with the chest and head in advance. The chairs and school seats provided for children should be so constructed as to make this posture the most comfortable and natural one that the child can assume, while the unhygienic should be too uncomfortable in comparison to be often assumed. Any position in bed is hygienic if only the same one is not assumed until it becomes the habit of the body.

As many hours of sleep as possible during childhood and youth should be encouraged, and the night's rest should begin as soon after sunset as possible. Artificial lights overstimulate and fatigue both the eye and the brain, so the shorter the time children spend under their influence the better. Children should sleep in cool, quiet, and dark bedrooms, provided with a free flow of fresh air and a small amount of furniture and draperies. Dust is the arch enemy of health. Hence, the fewer surfaces upon which it may collect, especially in sleeping and living rooms, the more hygienic they will be.

Activity is the law of childhood, and play is its accompaniment. Children early become resourceful, finding ways of amusing themselves undreamed of by older folk. It is usually better to encourage them to utilize the things which they find at hand for play purposes, than to provide them with articles already manufactured. Most children are happy in a gymnasium, and the ease with which they perform exercises difficult to older persons, indicates the suitability of the work.

School requirements have become so exacting that they have taken away from the boys and girls of the present day the time and opportunity to help their parents in the performance of home duties. The loss which children thus sustain is greater than appears upon the surface, for it is not so much the facility gained in doing such work, as the associations which are unconsciously built up, helping to make the childhood home seem in later life the dearest spot on earth. If time and opportunity are lacking in the home for such duties and instruction, it is of the utmost importance that means shall be provided for it in the school. Manual training supplies this need, and while it should be scientific in its methods, it should also be made attractive to children, so that in after life, if such or similar tasks become a necessity, they shall, through happy associations, be found pleasing rather than irksome.

How to provide the best environment for boys and girls between the ages of twelve and sixteen, is indeed a difficult problem. During those years body growth is phenomenal, and with that which can be seen and measured with tape and calipers, goes on an unseen yet evident development of nerve lines, blood channels, muscle tissue, and glands which send throughout the body a new and previously unfelt influence. The subject of such rapid growth is a stranger to himself. New desires and

hopes and fancies are born. He (and more often, she) is restless, self-centered, and shaken by emotions which she cannot check. Healthy, unmethodic play, so full of attraction before, now seems foolish and childish. If ambition stirs her to great effort, which is uncrowned by success, life seems worthless and effort vain. How can this frail bark, so heavily freighted with possibilities for a noble and useful life later on, be tided over the bar of these difficult but eventful years? The needs of the *physical* structure without doubt greatly outweigh at this time all others in importance. Employment of hand and mind, wise companionship, and above all judicious home management, are all important.

It is of course essential to good health at all ages, that wholesome food shall be supplied in necessary amount, but not since the days of earliest infancy, has it been as important as during these years of rapid development. Such fast-forming tissues must be supplied with building materials easy of absorption and assimilation. Mothers need not fear that gluttony will be the result of satisfying the appetite (if such a thing were possible) at this time. If the food supplied is well chosen and properly cooked, the amount may be left to the child to decide.

The seats and desks provided for the pupils of this age in public schools, are especially harmful. It is through them largely that so many flat chests and round shoulders are produced; worse still and more far-reaching is their influence in producing pelvic disorders in girls. School seats and desks should be adjustable, to suit pupils of varying heights; chairs with adjustable and hygienic backs should replace the immovable and incorrectly shaped seats in use. School desks should be provided with appliances for supporting the book, at the height and angle needed by individual eyes.

Training the young consists not only in stimulating them to make right choices, but in helping them to acquire right habits both physical and mental. Habit may be defined as the more or less unconscious repetition of an act which was at first performed with conscious effort. Habit is like automatic machinery: it economizes labor. Muscle habits are easy to acquire and are long retained. The boy who early learns to remove his hat in the house, and to touch it or lift it when he meets his friends upon the street, will do it without conscious effort all his life. The habit of saying "Please!" and "Thank you!" is one which when once acquired is seldom lost, and demands no effort of mind. Muscle memory is more tenacious than mind memory, and, as every one finds to his sorrow, is a tyrant when it becomes necessary to break a physical habit. It is evident, therefore, that parents and teachers should spare no effort in training children to acquire right and helpful physical habits, and to avoid the formation of bad ones. The mind constantly receives impressions through motor activities in

the directing of which it takes no part; in a double sense, then, our motor habits help to mold even the expression of our faces and the outlines of our bodies through the development of muscles and the play of thoughts upon them begotten by their own activities.

We all tend to grow old and stiff, physically and mentally, long before we need to do so, largely because we separate ourselves in body and thought from young children. We thereby lose their point of view and become unable to understand them, and they know it and withdraw from us. A child of five in speaking of a woman of fifty not long since said, "Oh I know her, she's a girl!" That woman, and all like her, possess a sacred power of influence over little children which should be carefully used and guarded.

All children pass through stages of silliness, selfishness, etc. The most trying of these begins at ten or eleven usually and lasts until fourteen or fifteen. It is harder to be patient with them during this than any other period of life, and parents and teachers should "gird up the loins of their minds," so to speak, as this age approaches, and set themselves to endure it as patiently as possible, knowing that it is "but for a season." When the age is past these tendencies will, if the child has been kindly and patiently dealt with, pass also. It is like an attack of typhoid fever, which it is said "must run its course, and the individual will probably be stronger when he recovers from it than before the attack."

The influence of thought life upon body growth and development is often well marked. Badly managed and overtrained children are more likely to build up poor physical structures, other things being equal, than are those who are judiciously managed, or even let alone more or less. Uncertainty and discontent, like anxiety and grief, are mental activities, which are conducted outward, from the centers in the brain where they are generated, along general or special body lines. Their journey outward is manifested by an unhappy expression of countenance—the pouting lip, the frown—by body movement and attitude. A fitful appetite, sluggish digestion, and even slowness of body growth may indicate an unhappy mental state. Trustfulness, hopefulness, happiness, with their concomitants, send to the surface a far different influence, producing face and body lines so indicative of joyousness that they cannot be misinterpreted. Even body growth, under the stimulus of happy and satisfying surroundings, often exceeds the limit which inheritance would lead us to expect.

Our bodies are not only affected by our conscious but by our unconscious thoughts. Dreams which we do not recall often leave a shadow upon us which we cannot shake off. The images which daily pass before our eyes, yet which we seem not to see; the sounds which float upon the

air; the odors which do not awaken consciously our sense of smell, all may influence us not only at the moment, but, being registered in our subconsciousness, may come forth long afterward to affect our lives profoundly. Here lies the most subtle and far-reaching power of parent, teacher, and friend. To surround children in the home and in the school with such material things as are calculated to stimulate in them a love for the "good, the true, and the beautiful," to live such lives before them day by day as may later on be reproduced without giving us sorrow,—this is the task and this the privilege which is ours. This, too, the responsibility which rests upon us; for whatever the character of the surroundings we make for the young, whatever our words and our deeds, they will be built into the lives of those with whom we have most to do, and will become a part of the great life of the world.

ELIZA M. MOSHER, M. D.

CHILDREN'S OCCUPATIONS

ACTIVITY is one of the most marked characteristics of a healthy child. Occupation of some sort he must have. The parent has the choice of either directing this activity into beneficial channels or of leaving the child to follow his own impulses, which, experience tells us, soon lead him into annoying mischief. The little care involved in this guidance and oversight is as nothing compared to the annoyance and trouble which the parent escapes.

While the occupations are in a sense educative, there is no tax on the child's immature faculties and there need be no fear of forcing the child or of inflicting the slightest injury. On the contrary, it is the natural play of the child's awakening faculties in directions that are at once interesting and helpful to him.

The facility with which children perform these little tasks; the absorbing interest that they display in them; and the evidences of taste which are soon manifested will abundantly requite the parent for the trouble she takes in living for a little while among her children.

To those familiar with kindergarten work, the meaning of "Froebel's Occupations" is well known; but to others the term will suggest but little unless it is explained that in the kindergarten system devised by that lover of children, Friedrich Froebel, certain kinds of work adapted to children's capabilities and called by all kindergartners "occupations," are given to the children to do, and are used as a basis for in-

structive plays, games, stories, and songs. These occupations can easily be adapted to home use, and will afford suggestions for a great variety of plays and employments to keep children busy and happy. The materials used are simple and easily procurable, and with the exercise of a little ingenuity and patience, a mother can interest her children in childish work that will prove beneficial, in more ways than one. The best materials for use in all of these occupations can be purchased at any kindergarten supply store, but readily-improvised substitutes will be mentioned in connection with each one.

Paper-mat weaving is one of the favorite kindergarten occupations. The materials for this purpose are easily procured and the work admits of much variation. Strawberry baskets split up into small slats make good weaving material, or flexible slats of all sizes and colors may be bought, with which a child can make a variety of forms, such as stars, gates, fans, trellises, etc. Wide grasses and rushes can be braided into mats, and ribbons, and strips of cloth are easily woven into iron-holders and similar articles. Mats cut from morocco, leath-
erette, cardboard, or ivory, and woven with strips of silk, velvet, or ribbon, can be made into calendars, blotters, handkerchief cases, and lamp-mats.

Another favorite occupation is clay modeling, which can be made more profitable and fully as interesting as the mud-pie baking that all children love. The clay for modeling can be obtained at art-material stores or it may be dug from a convenient clay bank; the former is preferable, however, as it can be used repeatedly without moistening. Clay should be used, as are other kindergarten materials, as a means of expression. Suggest to the child, as subjects for modeling, objects in his surroundings, or those connected with whatever he is most interested in at the time. Fruits, furniture, animals, a firecracker before the Fourth, or a full stocking before Christmas, make good subjects for modeling.

This kindergarten principle of selecting the object to be modeled, drawn, sewed, or painted, with reference to the child's surroundings or to his predominant ideas at the time, should be followed in all the employments for children. Such objects possess a more definite meaning than does anything selected at random, and are consequently more interesting. Work should never be done merely for the sake of doing it. Let the children have some aim as an incentive in making things, so that they may feel that they are really accomplishing something, and they will take more interest in the work, and will consequently, do it better. The products of their fingers may be utilized as gifts to friends, play-



things for baby, or as ornaments for the Christmas tree; while the best of the clay or any other work may be put away for papa's approval. As an example of both of these principles, suggest to the child that he may tell with clay the story of his ride or walk of the day, with the object of making papa read the story when he comes home in the evening.

Every mother must use her own discretion in allowing the child the use of all materials. She must decide whether he shall have free access to them, or whether they are to be brought out only at certain times, according to circumstances. Let one piece of work be finished before another is begun, or half the things will never reach completion. Teach care and neatness in all work, and let nothing be carelessly or hurriedly done. This is important, for the habits early formed often cling through life.

To return to the clay, *repoussé* work is an attractive occupation. Make a ball of clay and flatten it into a disk a quarter of an inch thick. Upon this press a leaf, rough side down. With a wooden toothpick gently stipple the exposed surface of the clay, and then remove the leaf. Its impression will remain in the midst of the rough surface.

With a stout darning needle set in a wooden handle, pieces of card or Bristol board, a cushion of felt, and blotting paper, or several thicknesses of heavy cloth, you have the material for another of Froebel's occupations—perforating or pricking. Any stationer will for a small sum, cut cardboard into pieces of the desired size, or, if economy is a consideration, old visiting cards and invitations can be used. A hat pin may take the place of the wooden-handled needle, though less comfortable to hold. An object is drawn or traced in outline on a piece of the cardboard, which is then laid upon the cushion and the design pricked through. Be sure to push the needle through straight or the rough side, which is the right side, will be uneven. Fruit, leaves, flowers, vegetables, birds, animals, houses, furniture, as well as geometrical designs, are good subjects for pricking.

If one is unable to draw these outlines, they can be traced from pictures, and transferred to the cardboard; or the paper on which they are traced may simply be held firmly on the cardboard and pricked through. If a kindergarten supply store is accessible, picture cards especially prepared for the purpose can be procured, selections being made from a catalogue of designs.

These pricked cards may be mounted on colored paper, made into window transparencies, letter-pockets, calendars, etc., or pasted into a scrapbook, which should be a part of every nursery outfit.

Pricking is seldom used in kindergartens, because it is believed to be a strain on the eyes and a task on the smaller muscles. It should not

be given to children under five years of age; but for older ones, if they are not allowed to work in a poor light, or on dark days, or too long at a time, there is no objection to it. This occupation is profitable in that it trains the eye to see with exactness, and to judge distances; it also impresses forms upon the mind.

Sewing in various forms has been practised since the earliest ages. Children readily take it up, partly through instinct and partly through imitation, and a blunt needle, with coarse thread, and a piece of soft cloth, will often keep a child happy for hours. As a kindergarten occupation, sewing is not new. As adapted by Froebel to young children, it consists of sewing, with worsted, patterns or pictures perforated in cards. The materials are a blunt, pointed worsted-needle, zephyrs of all colors, and cardboard of any size or color.

The pattern for sewing is drawn upon the card and perforated, or if more than one of the same design is to be made, it may be drawn first upon paper, which is folded over the card, perforated, and then used again. For the use of very young children, make the perforations one inch apart. Teach the child to sew objects in their natural colors as far as is possible; to work carefully, and to make the wrong side neat as well as the right side. Do not correct mistakes for him in this or any other work; let him correct them himself and he will be more careful next time. This occupation teaches manual dexterity, sense of color and its harmonious arrangement, and symmetry of design. For young children, there is the same objection to it as the case of pricking, unless large materials are used.

Objects furnishing suitable designs for pricking are equally good for sewing, those especially being chosen, as in all other cases, which are prominent in the child's thought at the time. For the child's first sewing lesson nothing is better than the six kindergarten balls of red, blue, yellow, orange, green, and purple; and after this a series consisting of a red apple, blue ball, yellow lemon, orange, green pear, and purple plum. The kindergarten supply catalogues contain illustrations of picture-sewing cards, which may be bought and copied, or used suggestively, when designs are needed.

This occupation, like all others, must be used in some way as a stimulus to interest and an incentive to further work. Early in the year a box may be set up in which all good work of all kinds may be kept, and with a very little additional work, converted into Christmas, birthday, or other gifts, which will be greatly appreciated by relatives and friends because the children made them.

The picture-sewing leads at last to other sewing, and nearly all little girls, as soon as they are old enough, enjoy sewing on doll clothes, or outlining simple designs in fancy work. They also like to do old-

fashioned spool knitting on four pins and a spool. Spools for this purpose can be bought, or they can be made by driving smooth, slender nails into a large spool, leaving about half an inch of each nail exposed. Shaded or different-colored worsteds are used. This work can be made into reins for playing horses, and into various kinds of mats and holders.

A "wonder ball" pleases a child who learns to knit in this way. A number of trifles are rolled into the ball of worsted which is to be used, and as the knitter works, and unrolls the worsted, the gifts drop out.

As a rule little boys, as well as girls, like to sew, and there is no reason why they should be deprived of the pleasure. It is often a great advantage to a man to know how to sew on a button or to do a bit of mending.

Paper-folding is an occupation which, if learned at kindergarten, the children can practise by themselves at home; if they do not attend kindergarten, the mother can learn the "school of folding" from any kindergarten teacher, who will be glad to give any assistance that is really wanted. Written directions for this work are long, tedious, and unsatisfactory. The work to be learned must be actually performed under instruction. Boats, animals, chickens, furniture, and many other things, can be made of paper in this way.

With paste and scissors, an almost unlimited field of amusements is opened up. The scissors should be blunt-pointed and of medium size. Newspaper, wrapping paper, colored paper, kindergarten folding paper, and gold and silver papers, can all be pressed into service. The best paste for such purposes is made of gum tragacanth and water. Ten or fifteen cents' worth of gum tragacanth will last a long time. Drop half a dozen pieces into a cup or bottle of water, and you have a paste that will not stick to the fingers, will leave no spots on clothes or carpets, and that can be kept so thick that it will not run when the bottle is upset. A small quantity should be made every two or three weeks, as it sours if kept too long. The thinnest of the kindergarten slats make good and inexpensive paste brushes.

From magazines, illustrated papers, circulars, and advertising cards, let the children cut out pictures. They love to cut, but to hold their interest and to induce them to cut carefully, let there be some object in view. Put all neatly-cut pictures into a box, and tell the children that when there are enough you will show them how to make something pretty.

When a quantity of the pictures has been collected, look them over and show the children how to sort them into different groups — pictures of dogs, pictures of cats, pictures of boys, pictures of girls, pictures of the country, pictures of the city, etc., each in its own group. Make scrapbooks of cambric or strong paper and put the classified pictures in them, making animal books, children books, outdoor books, etc.

Then let the children themselves present them to baby relations, to poor children, free kindergartens, or hospital wards, and the pleasure of giving, and of seeing the results of their work made useful to others, will encourage them to begin all over again.

Upon the tops and bottoms of large pasteboard boxes can be mounted groups of classified pictures, to be hung up by ribbon or cord. Large pictures pasted on cardboard and cut up into puzzles make welcome gifts for little invalids.

The paper circles, squares and triangles, used in kindergarten work, can be employed to make all manner of designs and borders, which may be pasted into a scrapbook kept for the purpose. The child may lay out the design, but before he begins to paste, suggestions for corrections or alterations should be made to him.

Children delight to paste together the links for making paper chains such as are made in kindergartens. Material can be made by cutting colored paper into short strips of the size desired for the links and the chains can be varied according to the length and width of the strip. These chains are most interesting to make when the nursery or other room is to be decorated for some event. They also make fine military trappings.

Free-hand cutting possesses many possibilities for amusement if the children can attain any degree of skill in it. It is more difficult, however, and the beginnings will be crude; but led on by appreciation, and by some definite aim, many children learn to use their scissors very deftly. The most successful attempts may be preserved in a scrapbook, though for a time it will probably be necessary to label them in order to distinguish a cat from a horse. Charts also can be made, similar to those previously described under the cutting and pasting of pictures.

A clothesline of string can be filled with the family washing made in this way. A shop can be stocked with many kinds of merchandise cut out of paper, and the goods should be paid for in home-made paper money, kept in folded paper pocketbooks. All children love to "play store," and this is a delightful way of doing it.

The making of paper banners, shields, and flags, is attractive, especially to boys of martial spirit; and colored pictures excellent for copying will be found in any unabridged dictionary. The manufacture, and the dressing of paper dolls afford a wide scope for invention. This work is more fully described in another chapter. A soldier cap adorned with a feather from a feather duster, or festoons of paper chains, a baker's cap, apron, and cuffs, and a great variety of things for the children to "dress up in" are easily made with paper and paste.

Drawing is one of the most important of the occupations. Children naturally love to scribble, as defaced books and wall paper often testify. Give them better materials and opportunity to indulge in this pastime, and you furnish them with a fascinating and profitable employment. They should begin with outline drawing. Draw, trace, or paste, a picture on cardboard, and then cut it out. Provide the child with good pencil paper, or, better still, with a blank book, and a well-sharpened pencil, and let him draw around the outline of the cardboard pattern. The finishing touches, such as the cat's whiskers, are put in free hand. The outlines of all simple forms of birds, flowers, animals, geometrical plane figures, etc., can be used for outline patterns. The last named are easily converted into familiar objects by the addition of a line or two,—the right isosceles triangle can be changed into a cocked hat by adding a plume; the equilateral triangle into a tent by drawing a line to indicate where the flap opens; the pentagon makes a house, and the circle becomes a wheel or clock. There are many other things which the imagination of the child, once started, can invent. Only a little change is required to transform a circle into a fluffy chicken, a long-eared rabbit, or a sleepy puss.

Leaves also can be outlined, and colored with crayons or water colors. With tissue paper and pictures of clear outlines, the children can themselves do the tracing. Teach them care and exactness in outline drawing.

Then try free-hand drawing. Let the children draw direct from the model, and, in simple outline, fruit, flowers, and other objects. A blank book for their sketches, and soft, sharp pencils, will be an incentive to careful work, and the book will contain a record of their improvement. After the children have had some practice in drawing from objects, or when they tire of it, suggest that they illustrate some familiar story, some past experience, or an anticipated pleasure. This will prove an absorbing pastime, and will give free play to the imagination and the invention.

Pencil drawing may be varied by the use of a blackboard and white and colored crayons. It is a good plan to allow the children free use of the white chalk only; and when a piece of especially good work has been accomplished with this, to let them have the other crayons with which to color it. In this way, their interest in the work is sustained for a longer time.

Then let them have water colors (the non-poisonous kind) with which to color the pictures in their scrapbooks, their own drawings, sewing cards, or paper dolls. Show them how to mix colors together, and let them learn by experience that blue and yellow make green, red and yellow, orange, etc.

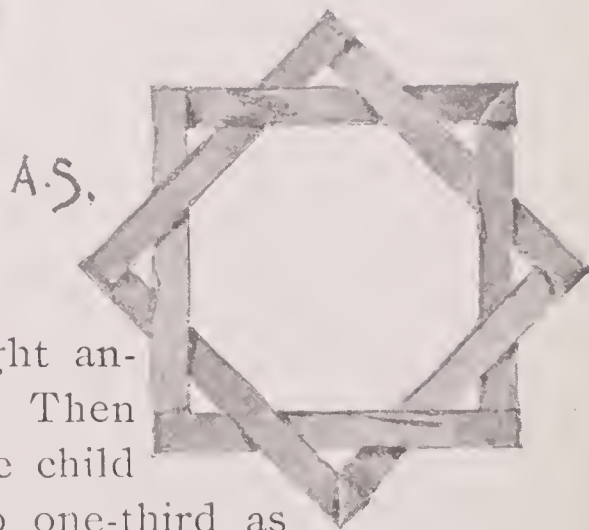
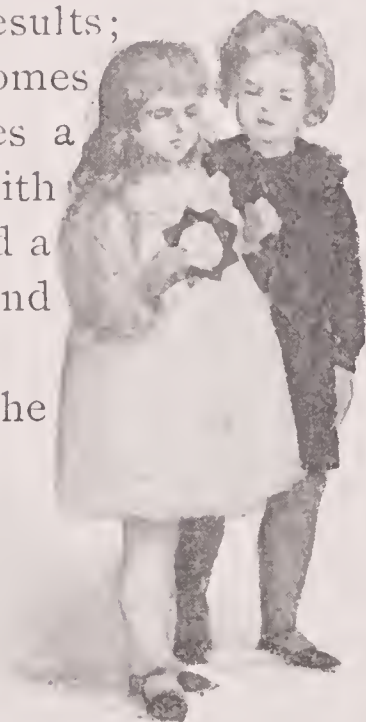
Drawing is of great benefit to the children, as it educates the eye, trains the hand and mind, and cultivates a mode of self-expression. It also teaches the habit of observing closely, and, if rightly conducted, conveys a knowledge of the first principles of art.

A kindergarten occupation which is closely related to drawing, and well adapted to home use, is called the "thread game." Thread, or string, is the basis of many amusements among children of all countries, and the pleasure found in knitting with spool and pins and in making the "cat's cradle" is the first step toward many kinds of work of a more advanced nature, such as knitting, crocheting, tatting, embroidering, etc.

For the thread game, take a piece of bright-colored darning cotton, twelve to eighteen inches long, and tie the ends together in as small a knot as possible. Moisten the thread and lay it out smooth on a large slate, which must also be moist. With a wooden pointer, the size and shape of a slate pencil, the child pushes the thread into different shapes. The slate and thread must be kept moist. Starting with a circle, push the thread out at the top and a pear results; pull down the lower edge and it becomes a leaf; out at the sides and it makes a diamond-shaped window pane. With changes here and there can be formed a heart, toadstool, umbrella, spectacles, and many other shapes.

For the work of paper-interlacing, the material is white or colored paper strips, from a quarter of an inch to an inch in width, and twelve to eighteen inches long, which may be cut by any bookbinder or at a wholesale paper establishment. Glazed paper is the best. The strips are first folded into right angles, then squares and the simple geometrical figures. Then take the half or three-quarters-inch strip and have the child make two lengthwise folds which will make the strip one-third as wide and three times as strong. Form into a square, and in it interlace a square made of a similarly folded strip. A star is the result. By thus interlacing the various geometrical figures, many designs may be made, and by the use of the different colors many effects produced.

The "peas work" of the kindergarten is easily carried on at home. Dried peas, which have been soaked over night and then left for a couple of hours to dry, and toothpicks, are the necessary implements. By thrusting the ends of the toothpicks into the peas, which thus hold the



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sticks in place, furniture, houses, barns, fences, and countless other objects can be formed. With button-molds for wheels, wagons may be constructed.

Bead-stringing is a recognized amusement for children, but for this work only large beads should be used; the small ones are too trying to eyes and nerves. Colored straws cut into short lengths may be bought by the box and used with the beads for stringing. If stout cords of the proper lengths are used, pretty Japanese portières may be made of the beads and straws.

In following out the foregoing suggestions, many other ideas will doubtless present themselves, and the children need never ask in vain "What shall we do?"



SPECIAL EDUCATION OF GIRLS

PHYSICAL, INTELLECTUAL, AND MORAL

THE spread of the woman suffrage and coeducational ideas, revolutionary as they once seemed, have not essentially changed the duties of women, nor affected the "eternal feminine" in its relations to the world. Woman's sphere is immensely broadened in extent, and it is all gain; nothing has been lost of the old domain, and the home is still its center.

Mothers still, instinctively, differentiate the girl from the boy baby, at the very threshold of life. The little girl receives one sort of toys, the boy another; the girl is practised in daintiness, and the boy in independence of conventions; the girl is kept indoors, and assumed to be less robust, the boy is encouraged to rough it, and to gather strength. A young mother will say, "I keep the children in the house in bad weather; only, of course, I have to bundle Johnnie up and let him go outside to run about in the fresh air once in a while; boys like the outdoors, and it makes them strong, you know." This is the beginning of that physical delicacy which has long been counted a feminine charm, and is one of the inherited notions which are as strong as prejudice. At the very root of it is the thought that if Johnnie likes a thing he should have it, because he is a boy; if Jennie likes a thing she must learn to give it up, because she is a girl.

And here, in a nutshell, is the principle which has been filling the world with self-indulgent men and weak and foolish women, and all due

to the ignorance and incapacity of mothers! If we should take all that is reasonable and natural in the popular methods of boy-training—all that develops natural instincts sensibly, and makes for strength in body and mind, and should add to it from the training of girls all that develops patience, self-control, and prudence, we should have a very good working foundation for a system which might be impartially applied to both. Having done this, the thinking mother would still find an opportunity for special training for each. Both children should have a grounding in all the virtues, but some should be developed a little further in one case, and some in another. Both need courage, and should be educated in it, but the boy will the more readily attain moral courage through physical bravery, while the girl will learn to be brave because she has developed moral courage. Or the girl will learn order and neatness to the point of delicate fastidiousness without injury, while in the boy it should go no further than a wholesome cleanliness. The girl may be trained to find beauty in the smallest and least significant things, while the boy should be educated to see it broadly, because the sense of form and color in little things will make the girl the artist of a home, beautiful and harmonious in spite of circumstances, while the same feeling, developed too far in her brother, would make him fretful, overnice, and petty. It used to be supposed that boys should be taught frankness and girls finesse; that boys should speak out their sentiments boldly and girls cloak theirs in feminine humility; that boys should learn to resist, girls to bear uncomplainingly; boys to scorn fear, girls to cultivate timidity; boys to love independence, girls to ape servility.

The only reason that the influence of this system has not resulted in fixing weakness, deceit, and hypocrisy indelibly in the character of women is that mothers are not so potent as they think. In all the history of the race, girls have persisted in inheriting from fathers, so that they come into the world with the instincts supposed to belong by nature to boys, and sometimes no amount of repressive training can crush them; just as it often happens that a boy is born with natural tendencies to follow feminine ideals, which are as hard to train out of him. This goes to prove that there is no sex in intellect, and should be none in morals. The object of special training, then, is not to make girls and boys differ in the essentials of character, but to fit each for special duties. In considering how educational methods apply to them, we come upon a formidable accumulation of ideas which are labeled "things for boys to think," "things that girls must think"; and we realize that when they are put into the minds of children they go far to settle the question of methods for us. These ideas grow out of social usages and conventions, and are generally considered of such importance that they are given earlier and with much more industry than morals themselves. We will

assume that Johnnie and Jennie are twins and have reached the creeping stage. Previous to this they have probably heard a great deal about what little boys may do and what little girls must not do, so that they may be, in a measure, prepared for differences of treatment. Johnnie is allowed to wallow on the floor, to stretch and work his limbs—to find himself, but Jennie's liberty to do these things is much curtailed. About how early in life do parents begin to teach little girls that they must not lie on the floor,—where brother lives,—must not roll, and tumble, or be noisy, or “kick up their heels”?

Observation will prove that no little girl's natural instinct gets ahead of the admonition. Then comes Johnnie's introduction to the idea that “ladies must drink first,” and have first choice of good things, where his unselfishness is cultivated at Jennie's expense, for she soon learns to demand the sacrifice because she is a girl. Jennie must not muss her hair, nor kick things; Johnnie should not care about the color of his neckties, nor cry when he is hurt.

These are but random samples of the things which mothers instinctively teach their children. They have a feeling that society demands it of them, and that they are absolutely indispensable to Johnnie's future as a man, and Jennie's as a woman. Upon investigation we find that some of them can substantiate the claim to importance; others turn out to be hindrances to modern educational ideas, and nothing more. But the distinction should be very clear to the mind of the mother ere she condemn any of them. It is possible to advance too rapidly, and to destroy some very good things just because they are old fashioned and, in some respects, mistaken. All genuine progress consists in preserving every good thing which has gone before, and incorporating it with the new; not producing the latter, as scientists might say, sporadically, but evolving it from the experience of our predecessors.

There is a general belief that mothers cannot begin too early that sort of training which, for want of a better word, we shall call training in modesty.

Experience proves this an artificial virtue; no child is ever born with a natural sense of that kind of shame. It comes to them, as to our first parents in the Garden of Eden, with knowledge. When you begin to train Jennie to hide herself, and point out to her that certain acts are wrong, it is from your own knowledge of evil in the world, and, guard it as you may, the secret will peep out in your tone, or your look, and Jennie will catch sight of it. For a long time she may have only the dim sense of mystery, but experience will develop it, and by and by the thought is unfolding. The question is, is early training in habits of modesty of sufficient importance to children to justify us in destroying primal innocence for the sake of it?

Herbert Spencer tells us that this innocence consists entirely of ignorance; that every child brings with him into the world natural tendencies which begin to act as soon as this ignorance, which is their sole check, is removed. There is no denying that a great many admonitions, frowns, and shocked looks, coupled with the training which they enforce, do bring a premature knowledge of evil.

All that can be of any present benefit to small children might be accomplished without these things. Little brothers and sisters should never remember a time when they were bathed and dressed together; that is, it should not be necessary to separate them at these times all at once, so as to excite their wonder. Let it be a matter of course that each individual shall bathe and dress in private, and children will take it so.

Let Jennie be dressed modestly and let her play with Johnnie; why should she not romp and "kick up her heels" as he does? Is there any reason beyond that which lies in the evil consciousness of grown people? And here is another opportunity to point out the influence of suggestion, and it should be with greater emphasis than ever before, for here, in the realm of forbidden thoughts, it is more powerful than in any other. The evil thought leaps from mind to mind; it but passed through your own consciousness, without your will, but the sharp eyes of the child caught a glimpse of it and his plastic mind has taken its impress.

If there is a question of this truth, let any of us go back over the records of memory; scarcely one will be unable to recall an instant when the evil in another mind struck suddenly upon her own like a blow. Perhaps the injunction to "become as a little child" involves also child-like purity of thought; and the power of corrupting children with suggestion, may be the real object of "And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea."

The whole question of enlightening children upon questions of sex, and of training them accordingly, is a most delicate and difficult one. No general rules can be laid down because children differ, and mothers differ, and circumstances differ, also. What one child can take in as interesting information, turn over in the mind, and leave there for future reference, another child will drink in with morbid avidity, brood upon, and be corrupted. What one mother can present as a simple natural fact like any other, another mother will invest with a mysterious interest, and is sure to plant more tares than wheat. And what the circumstances of life have ripened one child to receive with profit, may be dangerous to another. The only possible general rule is, wait, preserve ignorance as long as you can; keep the young mind filled with innocent and happy thoughts. Then, when the time is certainly come, tell the truth as briefly as possible and as

indifferently as you can, don't dwell upon it, don't recur to it. Many writers upon this subject suggest some very beautiful little allegories in which mothers are to convey the secrets of life to their children, but why? Are they not likely to have seduction enough in themselves without adding that of esthetic appeal?

And if the poetry and imagery are, as some assert, purposely intended to mystify the young mind on these subjects, what folly to give them at all! If your object is merely to answer the child's questions without really enlightening him, as mothers sometimes think it right to do, read him technical terms out of a medical book. But why anything but with the simple and single purpose of giving necessary knowledge? Some parents argue that this sort of information should be given so early that the child will never know where it came from. This course is open to the objection that knowledge which is possessed so long before it is needed, atrophies, like unused muscles, so that nothing is gained by it. Another thing to which mothers are urged from all sides is to secure the confidence of their children, and they, too, generally take this to apply almost wholly to prurient secrets. They do not build up the habit of sympathizing in all the interests of children from which confidences of all kinds would naturally flow, but confine themselves to a sort of feverish curiosity as to the development of this particular class of ideas in the child's mind.

When you come to think of it, what could be so unmotherly as the attempt to drag from the child those thoughts which nature prompts him to secrete, and in doing so to restamp them upon his mind? Confidences of this kind are unsafe; they themselves destroy modesty; they violate the child's natural reticence, and worse than all, they exalt these subjects to a most dangerous importance.

Guard your children as carefully as possible from evil communications, but when you are sure that they have reached them, make the mischief as light as possible. Crowd out with livelier interests the thoughts they awaken. Train indirectly for reticence and modesty of speech; keep children constantly and happily employed; look well to their companionships; and continuously practise them in self-control and helpfulness. In other words, strengthen mind and character, arm them against evil, so that when you may no longer protect them they can meet it and vanquish it.

Under such training and such happy circumstances, Jennie may have a long period of ignorance of her special, and dangerous, and glorious place in the economy of nature, and may play unchecked with Johnnie, and learn the same lessons and get the same sturdiness of body, and some of the open, frank, ready independence of mind which is as fine in a woman as in a man.

Meanwhile, she should have domestic training. Do not make the mistake of thinking that she will need no more than will be provided in the public schools, where she is practised in the latest fashion for housemaids, or sits,—as in a recent magazine illustration of a class in a certain western city,—“learning the useful art of beating eggs,” with a patent egg whip!

In the present stage of educational evolution she will probably have to go through with this as the instrument of glory for some “progressive educator,” but don’t rely upon it for important results. The girl who gets genuine domestic training is she whose mother takes her with her into every department of housekeeping, who puts upon her a certain responsibility, and in addition requires of her certain regular work.

This does not mean that Susie and Jennie, in addition to school work and music, must be burdened by house cares, as girls very commonly were in our own childhood. There is no time for that; besides, we are determined that our little ones shall enjoy youth, and we shall prolong its freedom from care, and its zest for play, as far into maturity as possible.

But there are ways to teach domestic science as a part of their recreation. To begin with, it is perhaps as well to formulate just what it is we are going to teach. Is it methods? or principles? is it ways of doing things? or is it the right things to do? If it is principles, we shall throw overboard all the old-fashioned notions of the necessity for little girls to wash dishes, and scour knives, and sew carpet rags, through a long and dreary apprenticeship. Oh, the back-stitching (and back-aching), the chain-stitching, the overcasting, the herringbone, the crocheting, the tatting, the knitting of our childhood! And to what end? We have never needed those laborious arts, and we have suffered for want of a hundred kinds of useful knowledge which we might have gained while we learned them! Let us assume that the finger practice begun in the kindergarten, and kept up in the domestic training of the schools, and in the study of music and of art, ought to relieve our little girls of any more of this sort of work than comes naturally into their lives. Some mothers require the schoolgirls to do their own mending, but it is hard to see where there is time for it. The majority of girls make their own bows and ties and little accessories of dress, and do more or less fancy work. In most cases this will suffice for skill. The effort then must be concentrated upon the judgment. As soon as Jennie and Susie are old enough to have a room of their own, allow them to arrange it according to their own taste, and when anything new is to be bought for it, they should choose it. The towels and bed linen belonging to it should be in their care, and though they may not themselves be required to mend, or replace them, they must report the necessity. If there is a seamstress to do this, let the little girls oversee

her work. Expect them to look after the laundering of it, and of their own clothing, permitting them to criticise occasionally, rather than to be indifferent. Let them always take a part in the purchasing, designing, and making of their own clothing. Limit the amount to be spent in a season and give them a long time to discuss and "figure out" what they can buy with it.

Mothers often object that girls have not the judgment necessary to these responsibilities; if the mother has, they may learn it if she will join their discussions, not as dictator, but as friend and confidante. Surely she can guide, without appearing to do so, until their judgment is developed. Expect them to think over their purchases carefully before making them; and it is an excellent plan for each to make a drawing of a new dress some time before ordering it. If the first drafts are a little exaggerated in style, gently and tactfully influence them to see it; the design will get more and more sensible as the judgment gets opportunity to act upon it. Girls must think of their personal appearance (and so should boys for that matter), and they should understand the importance, the suitability, and the economy of dress.

- And in this connection it may be well to discuss a little more fully the question of personal appearance. If Jennie or Susie, or both, have the gift of beauty, let us waste no time in the effort to conceal the knowledge of it from them, or to depreciate its value. Let us freely acknowledge that it is good fortune to be beautiful, and that we, as loving parents, are grateful that it has befallen them. This is a radical view, but is it not time that we were discarding some of our old ideas upon the subject? The world has long taught that the power of beauty is but vanity, and little girls have been drilled to hold the gift lightly, and have never been trained to use it wisely. What sort of preparation for life would it be to carefully teach the heir to great wealth that money is worthless, that the possession of it is a detriment, and "perhaps what he has may turn out counterfeit, anyway"? What a foolish spendthrift we should have in the beginning, and what a selfish and greedy tyrant of wealth, when he had learned the awful power of money!

But this is what too often happens to beautiful women. They are brought up to depreciate the gift, or they are taught to see only its value for the gratification of vanity, and know not how to use it, either for their own good or that of others. And the history of humanity is full of pictures of

"Beauty and anguish walking hand in hand,
The downward slope to death,"

while in private life we have broken hearts, disappointed lives, and every form of selfishness and many forms of sorrow growing out of the misused gift of beauty.

The untaught girl will often take admiration to be the chief end of beauty, just as the spendthrift takes self-indulgence to be the chief end of wealth. The child's conception of the use of beauty will certainly be modeled upon the ideas of her parents. Acknowledge it as a source of power, not as a claim to admiration and envy. This need not be done repeatedly, nor ever definitely done at all; simply do not hide or deny Jennie's beauty any more than her musical gift, or her domestic talents—all are powers which she must learn to use to the best advantage. If she is admired, you will never be able to hide the fact from her, nor to prevent her from enjoying it. Do not try; enjoy it with her; rejoice in her power of giving happiness in this way; divest your own mind completely of rivalries and comparisons, then carefully protect her from similar ideas.

Teach her to feel and acknowledge the beauty of others, and to find unselfish pleasure in it. When you have done this, when she knows that it is good to be beautiful, train her to enhance the gift and to preserve it, not by childish devices of creams, and veils, and affectations, but by pure thoughts, generous feelings, and noble conduct. Show her that the beauty is incomplete and futile which goes but skin deep. There should be a virtue to correspond with each charm of person or manner, and there must be if beauty is to have any beneficent power, for herself or for others.

This brings us back to the question of dress. Every girl should have liberty to express her character in her dress—that is if she be retiring in disposition, she should not be forced to wear conspicuous clothing, and if she likes brilliancy she should have it, within the limits which a tactful mother can easily suggest, without dictating. Why not acknowledge another obvious truth which we are always dodging. We dress to please the eye. This point settled, all questions of suitability, becomingness and morals in dress are more easily disposed of. The consciousness of such ends gives a sort of stability, or continuity, to one's efforts which must work for refinement. And it is the more easy to understand that extravagance is actually a drawback to being well dressed, for it robs our daily and familiar appearance for some momentary triumph which cannot satisfy.

The mother has this advantage: she does not teach dress alone, at any given period of her daughters' lives, but always at the same time when they are learning music and art, and imbibing the knowledge of schools. All sources of human happiness are opening before them at once, and all their own powers are unfolding together, so that she can show the relative value of each. If she is careful to do this, there is no danger that dress and appearance will not always remain subservient to more valuable things. These questions have been treated as a part of

domestic science. A correlative training in the principles of house management should begin in the habits of personal neatness and the care of personal belongings, and as soon as the little girls are old enough, in household finances and household economics.

The first step here is always to settle the amount of money to be spent, then to consider each article carefully, and set them down in their order of importance so as to divide the amount between them. This is the only logical way to practise economy, and little girls may begin the formation of the habit very early; they will take a keen delight in the serious preparatory discussions as to how they shall make their pennies serve their needs. When it can be done, it is an excellent idea to make them responsible for a part of the marketing, say the Saturday and Sunday dinners. At first, of course, there must be careful preliminary discussion and preparation, and some advice as to the comparative freshness and cost of foods. The question of expenditure is the most formidable one which home-makers have to solve, and there is absolutely no other in which so much can be learned from the experience of others. Mothers should freely bestow theirs upon their daughters, and so save them the mortifying and expensive mistakes which gnaw at the happiness of so many young households.

Some quaint old writer, having given a recipe to a housewife, added, after the list of ingredients, "mix with plenty of judgment, and season with common sense, if you wish this dish to be a success." Experience teaches us that this formula should be attached to every recipe, and applied to every other branch of housekeeping. Instruction, practice, anxiety to do well, are all thrown away without that sort of quick, facile, exact, and always active quality which we call "faculty," in housekeeping.

One woman will take certain materials and produce an uneatable meal, another will make them into a feast. One will spend a certain income and her family will live in want and squalor, another will make it provide a bounteous and beautiful home. It is simply a question of judgment. The mother who has it can give it to her daughter by example, by general training of the reason, by practising her in economy, and by training her to weigh domestic problems carefully. But there is no way so good as to take her daughters into her confidence in the management of the home, to ask help of them occasionally, to trust them with responsibilities; in short, to let them see how housekeeping is carried on, what a versatility of talent it requires, and how highly it should rank as a profession.

Current fiction has found a new motive in the struggle between the Woman (with a capital), and the domestic and maternal duties of woman (with a small letter). The gifted and highly educated heroine

gives up a "brilliant career" for marriage, and with maternity begins the long struggle between her gifts, culture, and ambitions, on the one hand, and wifely love and motherly devotion on the other. And, since society is still on the side of husband and home and children, the Woman, with all her gifts and aspirations making ineffectual protest for her, must go down before the obligations of the mere woman. The blame always seems to lie somehow upon the husband and the children. What, are they to dispute precedence with a career? No doubt there are many such cases,—hundreds of gifted and cultured women who think themselves cruelly hampered by their home obligations,—women who suffer from disappointed ambitions and the restlessness of unused talents. Surely not because they made a mistake in becoming wives and mothers? Nor yet because their parents were wrong in educating them, and nature cruel in bestowing intellectual gifts upon them? Does not the fault all lie in the fact that there is no vital relation between the gifts, the education, and the duties?

What vocation can provide exercise for such a variety of talents as motherhood? What education has ever yet provided more knowledge and more intellectual power than an enthusiastic mother can make use of? What "aspiration" is higher than a mother's ambitions? What "career" so worthy as that of the home-maker and race-molder? These questions have always been answered in favor of home duties, but never so truthfully as they may be now, for the world—in spite of the empty courtesies of poets—has never before realized the dignity of motherhood, and has never before left women so free to make the most of it.

As this idea grows, women will extend their influence farther and farther beyond the house doors, and will follow their children through them into the world, insisting upon making it fit for them to live in. This should be a broad enough career to embrace all the Woman's aspirations and ambitions and to absorbingly engage all her powers.

No education can be too broad for this, if only it be *for* this. There is no reason why the girl should be deprived of any study in her brother's curriculum, provided, always, that she has exhausted the list of those which have a bearing upon her special duties. And it is time that mothers were dictating to all schools and colleges; our daughters must have an education which shall fit them for life. There must be time for domestic science and domestic economy, the home-making arts, practical knowledge of the laws of health, of the child-mind, of the care and rearing of children, in the course of common education; and when they may pursue the university course, the science of education must be the thread upon which all other branches and all accomplishments are strung. And nobody need fear that this

will not be comprehensive enough; all sciences, all languages, and all arts are relevant here.

And having enforced these demands, mothers must see that the relation between the studies and the girl's destiny of motherhood are kept vital. And here we confront again that old hydra-headed monster of "feminine delicacy," which has kept us as foolish and timid as children ever since it made poor Eve shrink behind her first apron. "How is it possible to educate girls for wifedom and motherhood without offending modest people?"

It is not possible. We have all become saturated with the false doctrines of delicacy, and every step of progress shocks and troubles us. Still, the world must go on, in spite of the energy with which each generation struggles to hold it back, by its own particular forms of prejudice. In our own time, educational questions are driving impetuously toward certain reforms to which we must bow, and one of them is the fitting of women for their special duties. If we want our daughters to profit by this advantage, we must humbly yield some of the ideas in which we were brought up. And this should not be so difficult when we consider that many of the fences are down already; not because mothers have been wise enough to make way for the changing ideas, but because the popular novels and the stage have leveled them. When we stop to think what our daughters read, what they see at every picture store, on every poster, in the Sunday papers, at the theater, we know that ignorance of "indelicate" things is impossible; why keep up the show of it, then, in the only place where wisdom is a real benefit? What we permit to the publisher and the actor, we should not deny to the educator, whose only object is to benefit.

It is somewhat of a mystery that a delicate world permits little girls to play with dolls—they are so suggestive of womanly duties which should not be "spoken of." This is only one more instance in which the world has saved itself by its inconsistencies: the doll baby has been for a long while absolutely the only preparation for the duties of motherhood. If we were wise we should follow up the tenderness, the care, and the self-devotion which the doll develops in the child by a whole course of training to the same end.

For the indirect knowledge of physiology which the little girl gets in her brother's class, and the instruction in mental science and psychology which is given those who expect to become professional teachers, we should have a definite course in these and all other branches which bear upon the mother's duties in caring for and rearing children.

There is no doubt that we may have such a course as soon as we are ready to throw away our prejudices and openly acknowledge that wifedom and motherhood are the natural vocation of woman and

worthy of serious preparation; no longer to be surrounded with prurient suggestion, but to be exalted as noble and desirable. In the meantime, the mother is wholly responsible for the training of girls in all the knowledge necessary to these duties. The task is formidable, for she, having had no education in this line, is herself but an apprentice, learning her profession through the experiences and mistakes of each day. It is to be hoped that by the time her daughters have come near to maturity, she will have some insight into the principles, some rules of which she is sure, some methods of which she can foresee the results. But she should have begun her preparation of the little girl's mind for special knowledge as long ago as the first doll.

The imitative faculty and a succession of dolls, reinforced by mother's sympathy in all the trials of infancy, will very naturally and easily impress the rudiments of maternal knowledge. In addition to this, the little girls should take a part in the care of younger children — not to be responsible for them, not to be converted into "little mothers," weary, unchild-like drudges! — but they may take a pleasant share in mother's duties. They may amuse baby while he is being bathed, hand the articles of clothing in their order, teach him the little games of pat-a-cake, and to "blow kisses," show him how to use the first kindergarten gifts, be told about his little illnesses and how to help mamma to keep him well. In short they may be led to sympathize with baby's unfolding life, just as mother sympathizes with their own, and will be all their lives the happier and better for developing the power.

As the daughter grows older, she should be constantly influenced to take the girl's place in the household, which is a sort of understudy to the mother. There are certain things which she should do for father and the brothers "because she is a girl." One of these is to help make home beautiful; another is to welcome them with sweetness; another, to serve them in many little ways, as to warm father's slippers, or to tie John's necktie. And she should be always neat, should make herself as attractive as possible for father and the boys. The boys have their obligations and should be trained to serve their sisters in all the many ways which are possible to them as boys.

The special training in the home-making arts suggested here is not meant to apply only to girls of domestic tastes, but to the geniuses as well. Parents sometimes think that the possession of great talents should relieve their children from the common obligations of life. But they cannot do so; gifted people cannot escape the duty of helping and blessing the companions of daily life, which belongs to us all. Genius is even more dependent upon surroundings than is mediocrity, and should have the power of creating a happy atmosphere about itself. No matter what Jennie's training has been, nor how successfully the

mother has turned her from them in her childhood, there will come a time when the thoughts that have knocked persistently at the door of consciousness will at last find it open and will enter her mind.

Not because Jennie is coarse or low minded, but because the time has come; nature keeps her appointments, and she should not be an unwelcome guest. Jennie's mother should reflect: "This is maturity, and it is my duty to guide, not to repress. I must make these thoughts work together for good to my child; if I cannot, I abandon her to a mighty force and I take the chance of her being able to resist its mastery."

Mothers make a great bugbear of this period in the lives of their daughters, and in answer to their appealing "What shall I do now?" mothers' clubs and writers are betrayed into a great deal of unhelpful discussion and advice.

There is no special thing to do. Mothers know that this time must come, and in anticipation of it should have been getting nearer and nearer to their daughters' hearts. The only way to do this is to make themselves one with them, to share their pleasures, tastes, and views as nearly as possible. This is not hard for her who has constantly sympathized with her children from babyhood. If one has not done this, there is no question that it is difficult to throw off the cares of maturity and to enter into the spirit of childish interests; but there is absolutely no other way to keep close to the hearts of children and to know what is going on in their minds. When the time has come for questions of sex to be of absorbing interest to Jennie, it is of vital importance to know just how much her thought dwells upon them. Mothers make the mistake of thinking that curiosity and novelty are the sources of this interest, and believe that when their girls once "know all about it," their thoughts will turn to other things. The absurdity of this ought to be plain to any one who will think upon the cases of acquaintances who pursue the evil ways of passion, and to whom the stimulant of curiosity has long been impossible. No, we must see that here is an appetite like any other, to be controlled and made useful; to be indulged and made destructive. No doubt the strong inclination to think and to talk upon these subjects at the approach of maturity is nature's device for developing, rather suddenly, one of her instruments, which the time is coming to use, but which was too dangerous for long, and slow, and open evolution.

Doubtless no human power could wholly prevent Jennie from pondering these questions; the most that her mother can do is to keep her from thinking too much about them,—giving them undue importance, and undermining intellect and morals with them.

She may choose her own methods of instructing Jennie as to her bodily functions. The physical changes slowly taking place, and the

necessity for special care of the health at this time, should make it easy to state scientific facts briefly and naturally. It is not in the knowledge of these that the danger lies — nor wholly in the ignorance of them, either. It is a matter of the mind and of the spirit, and all remedies should be applied to them.

The physical training should, by this time, have established Jennie in good health; regularity, cleanliness, and sweet temper, should be well-grounded habits. The first two are of even less importance than the last, necessary as they are, because there is a strain somewhere at this time, a tendency to irritability, moodiness, and fitful temper. Only the long habit of cheerfulness and self-control can overcome it. Help the child by making life as happy and as smooth as possible, and above all as busy; not full of care or unpleasant effort, but full of interests and innocent pleasures, to take up the time, and engage the thoughts.

This is a formative period in every sense, and Jennie will never be so subject to the influence of others, she will never receive such deep impressions, as now. She grows by leaps and bounds, childish traits and habits drop off like the chestnut burs, new ideas enter her mind with a rush and take possession of her; she is an untried ship with an untried pilot, and nobody can be sure of the behavior of either in a season of tempests.

At this time of ferment a great many hitherto unsuspected tendencies come to the surface. Girls, like boys, become suddenly interested in new and radical ideas, but in their case these must wage unceasing war with the love of conventions, which springs from awakening social ambitions. A great many girls manage to reconcile holding the most *outré* views of life, reading the most "advanced" books, delighting in outraging many time-honored sentiments, yet preserving to a great extent — and almost invariably, the emptiest, of society conventions.

The emotions and the sentiments are more active than ever before. The girls seem to long for all varieties of feeling; will lash themselves to artificial rages, will seek the saddest books for their vicarious sufferings, will have the desire to make monstrous sacrifices, and will cherish imaginary wrongs, and an insincere self-pity.

They have religious fervors, and practise numbers of atavistic superstitions; they love parents, teachers, and companions with a torturing intensity, and they often secrete some hero of the imagination in their inmost hearts and worship him madly. And from all these chaotic and antagonistic elements, and many more, must be formed the woman balanced, sane, patient, devoted, controlled — a creature of sentiment and sense, of culture and tact, of insight and charity, whose life is designed by ideals and molded by severest activities, and the mother should help the child in the struggle to evolve her womanhood.

It is difficult to say, explicitly, how, because every girl presents all these elements in a different combination. As the mother's chief duty is to guide, her course must depend very largely upon her daughters' individualities. These she must study, and they must determine all her special lessons; but there is a set of general rules which may apply to all cases, the first of which is sympathy. No mother who stands at a distance, the amused, or critical, or scornful spectator of what is going on in her daughter's being, can do what is necessary. The sympathy should have behind it all the judgment which the mother's experience has developed—she should recognize the instant when any new idea or feeling has gone far enough to warp the character, and she should exert herself to crowd it out with something better.

Girls gather the ideas of this period from two sources—books and companions; their ideals come from two—books and examples. It is easier to control the selection of books than that of companions or examples. In her search for the latter, a girl will sometimes select a masculine hero, in literature, or in the flesh, will worship him secretly, and will strive to model herself upon what she conceives to be his ideal of womanly character. Or she will conceive a passionate admiration for a woman, whom she endows with all the graces and the virtues, and will endure all things in the effort to be like her. A healthy growing girl with a natural appetite conceived such an admiration for one of her teachers (this was in the last generation, at a boarding school). The lady in question was a vegetarian, and had the delicate appetite which used to rate highly as a feminine charm. In her talks with her pupils she spoke most contemptuously of the necessity for taking food, and asserted that as for herself she scorned eating, and only did so in order to live. Of all her pupils, none were quite so impressed as this poor child, who refused meat altogether, and took only so much of other foods as she could not resist. She was unable to sleep for the gnawings of hunger, she fell off in her studies, got into a condition of low spirits, brought on indigestion, and nobody knew the cause of the change in her, nor ever dreamed that she was striving to live up to an ideal.

This is no doubt an exaggerated case, but it arose out of a common tendency, and shows how easily much worse sentiments than this teacher's morbid delicacy may take hold upon a girl through the example of some one whom she adores. The question of companionship is still more difficult to settle. Whatever girls have in their minds at this time they discuss with other girls, so that their thoughts are being constantly augmented or modified by the ideas which their companions bring into the general store. Outside of the supervision of the choice of companions, which will depend entirely upon the mother's power to influence, she can only control this source of evil indirectly; that is, she can so fill

up the daughter's time as to leave it little opportunity. It is not always easy to say just which of her companions can do Jennie or Susie most harm at this period, for the injury is sure to be insidious, and you may not recognize it at all. It should be remembered that companionship of some kind is necessary, so do not try to escape possible contamination from it by preventing it. The only way is to make it as general as possible. If you will notice, you will learn that the girl with many friends and no absorbing intimacies, the popular girl, who is interested in everybody, who is sympathetic, generous, and merry, fond of outdoor sports, used to the companionship of brothers and capable of unsentimental friendships with other boys, gets most safely through the dangers of adolescence. If our daughters are not of this disposition, it will still be possible to influence them to lead the life which belongs to it.

This is the time to keep the house lively with young company, boys as well as girls. Try to resuscitate enough of your own youth to be in and out on these occasions (easily and without the appearance of watchfulness), so that you may entertain your guests with lively and innocent pleasures. When the company consists entirely of girls, do not allow it to become too confidential. There is no preventive of or antidote for evil communications equal to "good times"; liveliness, movement, and humor keep vicious thoughts at a distance.

Mothers should make every effort to supply each child with a separate bed, especially as the period of adolescence approaches. It will be thus much easier to inculcate the habits of personal delicacy, and the love of privacy, which will be helpful. Such training will do away at once with objections to companions who, for any reason, are staying in the house. It also makes the whole subject of personal modesty much simpler, and absolves the mother from that much speaking, which is in itself a danger.

There are mothers who, discovering that the interest in dress and society becomes very keen at this time, feel it their duty to weed out such frivolous tendencies at once, and to implant more serious views of life. And others, recognizing that the girl's mind must be filled with something, hail the natural development of these thoughts at this particular moment as a source of help in their efforts to keep the forbidden subjects in check. This is, emphatically, not a time for too much seriousness. The tendency to morbidness and exaggeration is much too strong, and the mind too restless and too disturbed to profit by soberness.

It is, perhaps, as well to give frivolity the rein; she may be able to carry the girl lightly and swiftly over some dangerous places. Most things in this world can harm chiefly through our ideas: in this case the mother should be able to let her girls see that she looks upon this

pleasure in dress and society as an indulgence, the permitted taste of new experiences which, while they have their place in life, she by no means considers of prime importance. Wherever one finds a girl who is throwing her soul into social frivolities, one is likely also to find a mother who is absorbingly interested in them.

And after all our strictures upon the society life, does not every woman need a certain amount of social knowledge, which comes best from experience? And isn't girlhood the best possible time to get it, before the obligations with which it too often interferes are assumed? Of course, it is not meant that a girl at the age under discussion should have, or is likely to have, experience of "society" in the general sense, but she will, doubtless, have plenty of opportunities and temptations to take part in a social circle of her own companions. And as soon as she does so, the mother is confronted with another difficulty. What can she do to prevent the relations between Susie or Jennie and their boy friends from becoming too sentimental? For one thing, she should not permit her girls to come to this age with any illusions about boys; if they have no brothers or cousins, they should know other boys pretty well. Just as John will be protected from premature "falling in love" by association with sisters, so will a knowledge of boys in general keep the girls from making heroes of particular ones.

The taste for romance, which is often so strong at this age, may be utilized by a tactful mother. If she can encourage her daughter to a clear conception of the virility of Richard the Lion-hearted, or the noble manliness and gentleness of Sir Philip Sidney, she may not so readily fall a victim to the charms of Tommy Green, and she may make the happier choice when the time comes, by the help of her high ideals. It sometimes happens that mothers, having devoted themselves to their children in infancy and childhood, think themselves justified in relaxing their vigilance a little after boys and girls are in their teens. Yet this is of all periods the most momentous in their lives. Whatever may have gone before can be overthrown by the rebellious impulses of this time. It is generally acknowledged that it is the decisive moment for boys, the planting time for vices and the growing time for evil inheritance. And it is quite as full of danger to girls—not that so many of them start openly for ruin, as is the case with boys, but evil influences attack them vigorously, scruples are destroyed, and ideals lowered, and many a promising character is led astray by them, because the girl is weak and the mother has relaxed her care.

Of the physical care necessary to carry girls safely through the period of adolescence (from twelve to twenty years), mothers are almost universally informed, but few writers upon the subject have dwelt at any length upon the training necessary to develop the character of the

woman out of the chaotic sentiments and emotions which spring into such active and influential life at this time. The early training, comprehensive as it may have been, could not possibly prepare the child for the special feelings and activities which belong entirely to womanhood.

The ignorance, the innocence, the dependence of the little girl, melt away, but the creature who takes her place is quite as unfit to dispense with a mother's care and guidance. All that the little girl has learned of truth and reverence, industry, unselfishness, prudence, and all the sister virtues, will help the developing woman to find herself; but they can only apply in general ways to the new dangers and temptations which beset her.

Fathers have a special duty to their daughters at this time which they too often overlook. They cannot take as definite a part as the mother may in the evolution of the woman, but they can follow it with sympathy and watchfulness. Nothing so quickly dispels the morbid and false notions that girls get of the other sex as the tender, happy companionship of father. He should make it a point to go about with them if possible. If there is no other time for a walk, let him ask them to walk down to the office with him in the morning, or to meet him in the evening. If there are letters which the girls can write, why not ask them? And what could be better or wiser than a little discussion, growing gradually fuller and deeper, of his own business interests, and politics? He can thus broaden the minds of his daughters, giving them some preparation for practical life, and can establish such a confidence in his love and wisdom as will help him mightily in the very probable event, that he may need to interfere in one of those cases where a young girl's fancy and her ignorance unite to make a crowned monarch of some foolish Bottom. How many a disappointed father grieves because all his love and authority combined cannot save his daughter from an unpromising marriage, as he might have done so easily had he only taken the pains to make friends with her and to win her confidence, before exerting his futile authority!

The frequent necessity for girls to become bread-winners seems to require some special preparation for meeting the world. Many persons think that it should consist in giving them a minute knowledge of the vices of wicked people. Surely this is not necessary. Will not any girl, well-grounded in self-respect, self-control, prudence and strength of character, be able to protect herself with these without suffering the pollution of this kind of knowledge? She will know that there is plenty of evil in the world; she cannot fail to understand that much of it arises from impurity — need she have specific knowledge of just how the moral diseases work, and all their loathsome symptoms and effects, in order to avoid the contagion? If such contaminating thoughts are necessary to her defense, it is because her character training has been weak in other respects.

We all think and talk and read too much about this particular class of evils; we exaggerate their importance by choosing special seasons in which to talk seriously of them. It would be better to speak of them truthfully and naturally when occasion arises, and then to drop them as indifferently as we do other subjects; in this way they will lose both the mystery and the solemnity with which we are likely to excite a too lively interest in them. Girls in business life are bound to be coarsened by their contact with the world, if they keep their minds sensitive to its wickedness. They are sure to find that quality wherever they seek it, and are in danger of becoming calloused by thinking too much about it. It were surely better to teach them to look rather for whatsoever is pure and of good report, and to let the evil slip by unnoticed.

SOME PHYSICAL ASPECTS OF THE SPECIAL EDUCATION OF GIRLS

WHATEVER intellectual equipment we may be able to provide our daughters for the special duties of home-making and motherhood, it cannot be one-half so essential as good health. Fortunately the fashion of physical delicacy for women has gone out, and where, twenty years ago, any company of women, however small, was sure to make its chronic diseases and the suffering they entailed a sort of boast to one another, it is now considered much more desirable to be strong and well. The social instinct is so powerful in us all that we bow to fashions in ideals, as in material things; and let us hope that we shall never fall back to admiration of the small-waisted, tiny-footed, fainting, sensitive woman who was so recently the model for feminine charms. And let us make the most of our opportunity to mold our daughters to a more sensible pattern.

A physician of Chicago who had long made a specialty of treating the diseases of children, was made a member of the city school board and succeeded in bringing about a system of experiments which follow the physical development of the child, and provide teachers with accurate information as to physical conditions. It was developed that children who are dull and backward are hampered by physical defects, and even that the seemingly vicious ones are generally so from the same cause. A number of backward, obstinate, and troublesome children were examined with the following results, as set forth in a recent magazine article by Arthur Henry:—

“Some were found to be victims of insufficient nutrition [probably, from not having enough food in some cases, and the wrong kind, in others];

being partially starved it was impossible for them to do the regular school work. Others were short in lung capacity, and close investigation showed that the nasal passages of most of those suffering from this defect were too small to allow normal breathing. . . . Sixty per cent were below normal in hearing. Other backward children were pronounced one sided in their physical development, and various other causes of intellectual slowness were brought out."

The experiments made to test endurance showed that "the endurance of girls does not increase in the same proportion with the age as the endurance of boys, from which it is suggested that, after a certain age, boys and girls should not be educated together, nor should girls bear the same school burdens as boys do after that age. In lung capacity, also, the boy increases much faster than the girl after nine, though until that age they are about on an equality in this respect. At sixteen and seventeen there is a wide difference in favor of the boy."

It should be remembered that these conclusions only establish the results of existing conditions, and do not prove that nature ordains that there should be such differences in the development of girls and boys if the conditions were the same. After the age of nine, girls are kept more indoors than boys; they do not have nearly so much nor such violent exercise, and the ideals of education separate them more and more in their pursuits. If girls played the same games, tried to live up to the same ideals of physical prowess, and were as much in the open air as boys, they might develop as boys do.

These experiments establish another fact, and that is that as a rule the children of the best normal physical development have also the best intellectual faculties. Many mothers and teachers believe that the nervous, delicate, bright-eyed, undersized pupils are the brighter ones, but this seems to be true only in isolated cases. This fact once established, and accepted by mothers, we should soon have a revolution in home training, the physical nature would at once take its proper rank, and many a child who is growing toward a frail and suffering manhood would be taken in hand and made strong and well at any cost. And we should all be amazed to see how often it could be successfully done. It is universally expected that a mother will train her children toward the highest moral standards, and that her intellectual ambitions for them will be equally exalted, but we do not realize that it is quite as possible for her to secure for them a corresponding physical perfection. Most mothers do have an ideal of physical manhood to which they hope to see their sons grow, but outside of the wish for beauty in their daughters, they do not think so much of their bodies as of their minds and morals. Fortunately, the public schools are more progressive than the homes, and girls get physical training there which is of inestimable benefit to them.

But if the mother would keep her own place as the director of the education of her children, she should always supplement whatever is done at school in a general way, by the same sort of training given individually at home. This does not mean that she is to line up the children and put them through calisthenic exercises, but that she should understand the spirit and purpose of this training and should supplement the work. Susie will not learn to carry herself properly by means of the school exercises alone; her mother should see that she takes the proper position at table, at her reading, and at the piano; she should accustom her to sleeping upon a very small pillow, or none at all; should see that she walks properly and breathes properly. The only successful way to accomplish this is to erect an ideal of womanly beauty for Susie to admire, which shall have all the graces of health and strength. The Gibson pictures, and others of the same type, are an inestimable benefit in this respect. Hang Susie's room with them, and you will scarce need to encourage her to build herself after their pattern of wholesome and sincere beauty.

If mothers would only look upon the body, not as the child himself, but as the possession of the child, they might be able to throw off a great many prejudices and sentimentalities that obscure this subject, and might proceed single-mindedly to make these bodies what they should be. With all that has been written and said of late upon the importance of a proper diet for children, it is still a delicate subject of discussion. Mothers shrink from robbing the family of favorite dishes, even when they are sure of their injuriousness; and they, very justly, hesitate to deprive the children of foods of which the adults eat freely in their presence. Now it is the housewife's duty to provide, not only palatable but wholesome food for every individual who sits at her table; she should consistently refuse to allow any unwholesome food served to any person whatever. This sweeps away at once all the difficulties in restraining children so far as the kinds of food are concerned.

And it ought not to add to the mother's cares, because it is rather hard than otherwise to find the dishes which, if properly prepared and eaten at the proper time, are injurious to health. Meats, fruits, vegetables, cereals, are in infinite variety and all wholesome in themselves. As a general thing, the simpler the mode of preparation the more nutritious and digestible the food. Spices and condiments are irritating to the delicate lining of the stomach when used to excess. It will be found that children are not likely to be fond of them naturally, and even in the case of the jaded appetites of adults, it does not take a long time to restore the zest for simple foods, if one consistently tries to do so. Girls, for various reasons, show fitfulness of appetite; and mothers, in the effort to tempt them to eat, create a taste for delicacies and the habit of

refusing common and wholesome foods. It is much wiser to find the cause of want of appetite, and to remove it.

Poorly ventilated sleeping-rooms, heavy bedclothing, and a high pillow, prevent refreshing sleep, and destroy the appetite for breakfast. Late hours, exciting social pleasures, overweariness at piano practice, long home study, and indoor life have similar results in destroying sleep and appetite. In a little while the practice of tempting the child with unwholesome dainties in order to persuade her to eat, results in actual disease of the stomach. One writer upon the subject of diet assures us that the mucous membrane of the stomach is very like that of the eye, and suggests that the effect of certain irritating foods upon the lining of the stomach might be tested by introducing a little into the eye! We are unlikely to adopt this practice, but the idea may serve to impress upon us the injury done by highly-spiced and overseasoned foods.

As a general thing, children do not get enough of fruit in its natural state as a food. Mothers would benefit greatly by the substitution of fruit and nuts for made desserts. At the approach of maturity, when a girl's whole being seems to be in a state of ferment, it is sometimes difficult to preserve the regularity of digestive functions; fruit is much better in these cases than medicine. Indeed, the whole subject of diet is of prime importance at this time. Without suitable food, and some regularity in eating, it is very difficult to establish the health of the maturing girl. The fitful appetite may also spring from improper clothing, from insufficient outdoor exercise, and from irritability of the nerves, and most of these causes react upon one another so as to produce a sort of endless round; want of exercise, appetite, self-control, and sleep all acting together to "put the nerves on edge," and the unnatural nerve strain producing all the other evils.

If the girls have not been brought up to the habit of the daily bath, it should certainly be begun now. Some persons find a stimulant in the cold bath, others are most benefited by a warmer one. It is purely a matter of individuality, and mothers should be guided by the natural preference of the child. But there should be a daily bath of some kind, it should be taken on rising and followed by rapid dressing and a few moments of exercise. The practice will soon prove its worth in soothing the nerves, invigorating the system, producing appetite, and helping the child to begin the day in cheerful spirits.

To preserve this cheerfulness is sometimes difficult and almost impossible if the girl—analyzing all her varying physical sensations, the frequent headaches, the restlessness, and fitful appetite—should begin to look upon herself as an invalid and to fall into a state of despondency.

This is not to be considered a diseased condition, but the result of bad management at a critical transitional period. Still, it is the seeding

time of many sorts of disease, and of the physical weakness from which diseases develop. In this connection it is well to bear in mind the conclusions drawn from the experiments mentioned in the article quoted.

It seems that after the age of nine years, the lungs and the powers of endurance develop much more rapidly in proportion to the age in boys than in girls, so that by the ages of sixteen and seventeen, boys are relatively much stronger in these respects than girls. And it is certainly wise to take these facts into consideration in settling the school course. Girls may go along easily with their brothers up to the age of fourteen or fifteen, but then comes a flagging in physical power; they may be able, and often are, to keep up, or even ahead, intellectually, but with manifest effort. Girls of this age get fretfully ambitious; they lash themselves to work; they are nervous over their lessons; they are haunted with the fear of failure; they are oversensitive to criticism, and when they do fail, they suffer intensely. All this shows a falling off in physical power, a loss of poise. What a boy of this age cannot do comfortably is apt to go undone; his physical powers are still so healthful that he acts from natural motives only, while his sister's have given way to nervous stimulations.

Should we not accept Nature as our guide here, and believe her when she tells us that we have come to the parting of the ways? As the boy develops manhood, provide him with a man's training. As the girl becomes a woman, begin to give her the education which a woman can use. This does not restrict the curriculum of either; they may both be as broad as possible and they may be in many respects the same, but they should certainly be given differently.

At the beginning of the period of adolescence, there should be a general letting up all along the line of the girl's training. Her physical development is for the moment of the first importance; Nature concentrates her efforts here, and in the very excitability and instability of the girl's mind warns us that this is not the time for too heavy mental effort. Our school authorities should consider this and adjust their courses accordingly, expecting much less in mathematics and in all the studies which require severe application, and substituting a little more of lighter studies, which occupy and please the mind without taxing it severely. Whatever is lost in these few years of transition, may be quickly regained by the stronger powers of maturity, when the balance is once more established between mind and body. Under our present treatment, girls pass this period under the worst possible conditions; they must go regularly to school, without regard to the weather, and the usual danger in exposure, and they must perform a certain amount of intellectual labor without regard to their fitness for it. Every mother of a girl in the high school, in every community in the land, sees her child compel herself to study at

times when her mind almost refuses to act,— or, as happens according to individual temperament, when her thoughts are overactive and exhaust her with their cruel force — sees her irritated at nothing, restless, or languid, giving in some way the evidence of a disturbed condition which is Nature's demand for calm, and sympathy, and cheerfulness in her surroundings. "I have work," she says, "of far greater importance than standing and examinations; I have enough for the child to do, and this which you put upon her interferes with me."

There are no schools, not even those conducted especially for girls, which take into consideration the actual injury of too intense mental application in times of physical depression, to girls who are not yet healthfully established in the functions of womanhood. Mothers have been strangely remiss in failing to require a thing which they almost universally understand to be necessary to the health of growing girls.

We may conclude, then, that some provision for physical and mental differences of boys and girls in school work, plenty of outdoor life, healthful home surroundings and nutritious food, a variety of simple pleasures, social and intellectual, a home atmosphere which will encourage a sincere, wholesome, normal view of life, with sympathetic and cheerful management, should take girls safely from childhood to a vigorous, competent, earnest, and noble womanhood.

DUTIES OF THE PARENT TOWARD THE SCHOOL

IN MAKING a study of the philosophy and the educational system of Froebel, we are deeply impressed with the value of continuity in methods of child-training. We are constantly coming upon it as a basic principle; each step must rise out of the one which lies below it, and lead to the one which is above it. The mother-songs and mother-play lead directly to the kindergarten. It was Froebel's ideal that the home should be as much like it as possible, and he provided that the kindergarten should be an ideal home. As soon as the child passes the first of the primary grades in the public schools, the similarity between the home and the school life fades rapidly away, and it is not long until he is leading two wholly distinct existences. In the home he is an individual; in the school, he is a part of a great whole. At home, his personal characteristics, his individual temperament, the faults and the gifts which nature has bestowed upon him, his eccentricities, tastes, and humors, are developed; at school, these are repressed, and in their stead those qualities which are average, which are common to all, are culti-

vated, because the school must work for the greatest good of the greatest number. It is possible for the home to give almost unlimited freedom to the individuality of children, while the schools are obliged to restrain it in order to reach all children with equal advantage.

In the home, there need be no limit to the activity which is so natural and so delightful, while in the school, there must necessarily be much irksome physical restraint. In the home, activity may go before instruction, and a child may want knowledge before he gets it, and he may put it into immediate use, while at school he is obliged to take in laboriously much which seems to have no relation to his life, and which he accordingly does not care for.

The advantage in the best conditions of child-training lies with the home rather than with the school, and, were the average mother as well prepared for her work as is the average teacher, the best results would lie with her. As it is, in spite of many things which seem unnatural and useless in the ordinary public school, it is the source of the only genuine training which many children ever get, and to some the few hours spent in the school room are the happiest of the day, because there alone are they understood, treated with sympathy, and believed in. The average teacher knows something of what a child is, and is ambitious for each of her pupils; she is therefore more just and more inspiring than many mothers, for we do not all study childhood in our children.

Too many of us are blinded and made deaf by a mixture of ignorance, self-conceit, and prejudice, relying upon a store of natural instincts and what we fondly call "mother-wit," and believing that there is nothing for us to learn upon the subject. What should we think of a teacher who would refuse to attend lectures, or to read works upon education on the ground that she "did not teach her children by theory"? Yet many a mother will refuse the help of books upon home-training, or of mothers' clubs, or mothers' and teachers' meetings, with the flippant remark that she "does not raise her children by theory."

There is much which the mother might copy with benefit from the teacher — thoroughness of preparation, continued interest in everything bearing upon her work, zeal for her profession, and pride in it, being the most important; but there is nothing to be gained by adopting school methods into the home. The child's life should be more consistent; there should be no gaping chasm between that of home and that of school. The training should be continuous and symmetrical, but the change must come from making the school more like the ideal home, not by importing the present school methods into the home.

The tendency of educational progress is in this direction, but it will take stupendous changes in public opinion to bring our schools near to perfection in this respect. The first real step must be the multiplication

of teachers. So long as one teacher must have charge of more than twenty-five pupils, it is folly to ask for more freedom and more individual care for children. An eminent psychologist, Dr. John Dewey, of Chicago, in his lecture on "The School and Society," says something like this, of our public schools: "Everything is arranged for handling as large a number of children as possible, for dealing with them, as it were, *en masse*. Desks are set close together, with only room for certain necessary belongings, and none for moving about or doing anything. Children are chiefly expected to listen while occupying them." Uniformity of material and method, economy of space and time, and the necessity of fitting a certain amount of instruction to a large number, render it out of the question to permit individual children to manifest themselves in voluntary action. They must accept knowledge and cannot be left free to seek, to find, or to choose that which they need. At home the child is free to *live*; at school he may only be permitted to learn. The mother may develop his individuality; the teacher must constantly press him into the general mold.

When mothers understand what true education is, and realize what a power for good every good teacher is in the life of a child, and set themselves to secure the one and to preserve the other, public opinion and school officials will be with them. Then we shall have schools that are homes, where children live, each free to unfold himself, through his activities, and each teacher has leisure to study every pupil and to choose the methods which appeal to his temperament and fit his intellectual gifts. But the first step in bringing the home and the school together must consist in the closer relations of mothers and teachers. It is strange that, though allies in the most important work of the world, they only occasionally understand and appreciate each other as co-workers. There is generally a wall between them, of professional pride on one side, and of ignorance, indifference, and misappreciation on the other. The teacher has studied her profession, and respects it, but she sometimes loses sight of the child in the system. She finds that mothers almost invariably take a personal view of educational methods, and are prone to pronounce them good or bad, according to their effect upon a particular child, without considering that the teacher must provide for the general good. They see but one side of their children, that which is presented in the home-life, and cannot be brought to consider that they may naturally show very different traits in the wholly different atmosphere of the school; so that it happens that when Bennie Brown's mother and teacher are discussing him they are talking of two boys with very few points of resemblance.

The teacher does not stop to consider how different Bennie's home surroundings are from those of the school, but sets his mother down as

ignorant of his real nature, and the other, catching this thought from manner or expression, resents it, partly because every mother feels herself the supreme authority as to her child, and also because each in her secret heart knows that the teacher has the advantage of having been educated for her work.

The school-training is built upon system, the home-training is too often entirely without it. Mothers do not understand the "system"; it is a bugbear to them, and they are universally filled with the desire to break it down and sweep it out of the way. The feeling has a natural rise in the mother's knowledge of the instinctive aversion which their children bear to a cut-and-dried line of conduct.

Whenever parents freely criticise schools, one hears the expression "too much red tape." This complaint is really the protest against things which the parent does not understand; nobody but a professional pedagogue ever will understand all the benefits of a "system."

While the interest of parents in the schools is almost universal, it is exceedingly fitful, and not to be built upon. The mother starts her little one into the schools, firmly determined to follow its progress and keep in personal touch with the teacher. She makes a number of visits, and, while she is much entertained and pleased to see how differently school is taught since she herself was a child, she somehow does not get a clear idea of the aims of the primary teacher; she cannot understand the general plan as she understood the kindergarten.

If the mother be visiting the first grade in a progressive school, she will be quite carried away by the life, the activity, the interest, of teacher and pupils. She enjoys all the devices which make learning a delight to the children, and she is astounded to find how much of general science and history the little creatures are taking in unconsciously. But—alas! even the best of the new methods comes, sooner or later, to that limiting monosyllable—it generally comes into the mother's mind near the close of her visit, when some flagging of interest reminds her that she is very tired, and she says to herself, "If this sort of thing is too exciting for me, how must it affect little children?"

This over-intensity in schools of the progressive kind arises probably from the fact that it is always the enthusiastic teachers who are first to take up new ideas, and it is natural that they should be very zealous in working them out. Mothers, themselves, are not wholly blameless in this matter. Many of them, feeling that the new methods are rational and natural, praise them indiscriminatingly, and by their attitude force superintendents and teachers to an extreme in operating them. It is natural, too, for a new idea to be exaggerated by its first advocates.

It happened in a town with "advanced" schools that a mother and an aunt one day visited the primary room where Minnie, aged six and a

half, was having her first experience as a pupil. The teacher was famous in the community for her success in advancing pupils, and in making them very happy in the process. Everybody was busy, interested, cheerful, and the exercises went on delightfully, the visitors sighing once in a while with envy of the modern child who gets so much information in such happy ways.

The teacher, in compliment to her visitors, varied her program so as to bring Minnie's class first. The child was a-quiver with delight, her eyes shone and her cheeks were flushed; she twisted her fingers, shifted her feet, and could not wait to be called upon, so eager was she to recite. But her excitement was too great, the words would not come, and the lesson flew out of her mind like a bird. The kindly teacher tried to help and soothe her, the anxiety of mother and aunt was written on their faces, but it was a painful experience for Minnie, and for the others. Later came the number work. "Minnie is very good in this," remarked the teacher, and the dejected child was stimulated by the encouragement and was all a-quiver as before, but only to fail again, with double humiliation. The mother was much impressed by the incident and remained to discuss it with the teacher. She learned, to begin with, that the occurrence was not unusual, though almost always happening when visitors were present. "But they are always eager to recite well," Miss Bell explained, "and even when we are alone they feel very badly when they fail. Minnie is quite excitable, but not more so than many others; she lacks self-control as yet."

In the course of the talk, this teacher frankly said that she thought the children of the first grade were kept in school too many hours each day, and was confident she could accomplish more with them if they spent but half the time in the schoolroom. "They get tired and their minds do not act, and the things which they learn in the afternoon, while worn out and listless, are not retained." "But" said Minnie's mother, "why do school authorities permit children to remain at school all day, when teachers know that it is not good for them?" Miss Bell was polite, but she was truthful, so she answered more boldly than teachers are wont to do, "Because most mothers prefer to have the little things out of their way more hours in a day; they know they are safe at school."

Both ladies had inwardly resolved to gently criticise the intensity of Miss Bell's methods, and to intimate that they must be over-exciting for such young children, but they went away humbly silent. It seemed hardly fair to expect perfection in a woman who must be teacher, friend, and nurse-maid, to thirty-five or forty little children at a salary of a little more than a dollar a month for each—especially, so long as she showed a much more intelligent and unselfish care for their welfare than their own mothers.

So long as school-teachers are mere mortal women, mothers should not expect ideal perfection from any one of them, but should reserve their condemnation of surface faults until they are acquainted with the whole character, and can make sure that there are no strong and noble traits which will outweigh the influence of such faults. The first and greatest test of the teacher should lie in her power to make the children love her. The love of grown people may be won by cringing, by flattery, and other deceitful qualities, but they have little weight with children; the latter are attracted by frankness, simplicity, heartiness, and genuine kindness; they like sincere traits, which they are able to find out in the character of people who may be, in other respects, far from perfect. If they can find any of these in a teacher, they will love her, and if they love her they will profit by all the good that is in her; and, in many cases, her faultiness escapes their notice, or they are little affected by it. Faults which come from warmth and impetuosity of disposition are especially harmless to normal children. Those which arise from coldness of heart,—pride, selfishness, or cruelty,—the disposition to discourage children, and to be sarcastic,—are much more serious in their bearing upon the character of pupils.

It would be well for mothers to remember that teachers have their private cares, their griefs, their disappointments, and their illnesses, and to cultivate a little womanly charity and sympathy. It too often happens, after years of faithful service in the schools of a community, that a teacher who is beginning to "break down" is pounced upon by critical mothers and her dismissal demanded on the ground that "she is too nervous and peevish to know how to treat the children properly." It would always be wise to reject the old teachers at the first sign of weakness, if there were not some qualifications for successful teaching which are far more valuable than youth, or health, or even good humor, and, except in the rarest cases, these are gained only by long association with children and long experience in educational methods.

Mothers should be inexorable as to teachers with catarrhal or tubercular troubles, as these may be communicated to children in close school-rooms; and no person suffering from them should be permitted to teach. But, in the case of incommunicable forms of ill health, they should be quick to see and to sympathize; by influencing the children to be especially tender and helpful because "teacher is not well," they would help to remove the cause of much irritation. The kindness of her pupils will assist any teacher in her struggle with physical suffering, and the practice of giving such help is invaluable character training for children. This is almost invariably proven in households where there is an invalid; if there is the constant practice of sympathetic kindness, the whole family is tenderer and less selfish because of it. It should always be

remembered that though peevishness and injustice are seriously objectionable in a teacher, they do not have so lasting an effect upon the characters of children as may be made by the mistakes of an inexperienced teacher.

This is especially true as children approach the age of adolescence; the instability of character, and the impressibility which mark it, require for the best results the steady qualities and settled convictions of the older teachers. The enthusiasm and elasticity of young men and women are likely to exaggerate the excited, irrational state of the mind at this period; calmness, judgment, and poise, are needed in the character which is to guide and to restrain; and these qualities are, naturally, not often found in healthy, normal, young men and women; and no amount of study of pedagogy can produce them without the help of years and experience. While there are only a few communities in which mothers have the official right to choose teachers, there are none in which they may not have an indirect influence upon the choice made by others. They should consider well the growing tendency to fill up the teaching corps of high schools with young men and women fresh from college.

The worship of youth seems to be a national cult, perhaps because enthusiasm and a belief in the possible is a national characteristic; and it follows that in many professions, and especially in that of teaching, we are always eager to throw away the ripe fruits of experience for the promising flowers of a new generation. This indicates the instability of our culture; learning is so new to us that we are in a constant alarm lest we have not the latest fashion of it.

Some physicians put the period of adolescence—the growing from childhood to maturity—between the ages of fourteen to thirty, in the male sex, and twelve to twenty-one, or even twenty-five, in the female. If this be true, it hardly seems wise to put children at this critical time under the care of teachers who have themselves scarcely passed it. Young teachers in the grades are, of course, much more mature in comparison with their pupils, and may do excellent work for them, their very enthusiasm and elasticity being useful in the methods best adapted to little children.

At the age of adolescence the course of education should broaden and deepen, should become calmer and stronger, because it is time for the character to take on these qualities. And the teacher should have lived long enough, and have learned the lessons of life so thoroughly, that he or she can offer the child some ideal for the maturity toward which he is striving. The young man or woman, however talented, and however filled with the new wine of advanced theories, is too near the high school pupil in age, feelings, and experience, to be his best guide, and

dangerously near in the thoughts, the pleasures, and tendencies of youth. We have become so inured to co-education, that it is out of date to discuss its dangers; however, all the arguments which were ever urged against it, and some of which have proven just, may be logically applied to the case of the young girl pupils who are under the care of young men teachers, and of the boys taught by women who are still young girls. Sentimental thoughts are as natural to the minds of boys and girls of high school age, as the color is to a flower; and normal young men and women have not yet outgrown them. The young man, by his very youth, and the masculinity to which a girl can no more be indifferent than to the sunshine, must disturb the thoughts of girl pupils; and the woman teacher, still young enough to receive masculine admiration, can no more help distracting the thoughts of boy pupils than she can help being feminine — and if she could, nature would attract the boys in spite of her.

While these thoughts are natural, and necessary to the development of men and women, it is certainly unwise to subject children to the constant influence of them in the daily life of the school; they inevitably interfere with mental culture, and prematurely develop emotions which are dangerous. What mother, having reared her children to the ages of fourteen to twenty, would be willing, if it were possible, to throw off the development which the years have brought to her and to be again the young woman at the beginning of the career of motherhood, and from that vantage ground continue the education of her children? Every one knows instinctively that her youth would be against her, that the children must suffer from the immaturity of her character, and, however much she might herself enjoy being young with them, she would refuse the gift of youth for their sakes. The relation of teacher should be as much as possible like that of mother, and there would be nothing illogical in a rule which should say that no teacher shall have charge of a child who is not old enough to be that child's father or mother.

There is no presumption in the recommendation to mothers to set to work to influence the selection of teachers for the public schools; it is a duty. They should prepare themselves by thoroughly canvassing the whole question; should work conscientiously, from the highest motives; should lose sight of personal interests, and keep constantly before them the thought that the schools are for all of the children, and that while they should do the greatest possible good to each individual child, the interests of the many should never be sacrificed to the few.

The mother's social obligations to the teacher should be delicately spoken of, as well as delicately treated. Yet the question is of importance in the search for the things which shall bring about a closer sympathy between them. There can seldom be any question of the average

teacher's fitness for the most refined social circles, but she is a woman who does not make marriage—which will give her leisure for social obligations, and a home from which to dispense them—a part of her scheme of life. The consequence is that the teacher is becoming more and more a social recluse—she is missing the brightening and broadening effect of society, and society is missing the influence of the most cultured and advanced women of every community. Mothers should exert themselves to change this, not as a favor patronizingly extended to teachers, but as one sought for their own culture, for the good of society and, last, but most important, for the benefit of their children. For, as these children are to be fitted by them for a life in the world, it is best for them if their teachers enter as heartily and intelligently as their duties will permit into warm, human, contact with it.

The various associations of mothers and teachers should be of value in uniting them; not “mothers' meetings” where mothers sit to hear teachers talk psychologic mysteries, or to hear present school systems lauded; nor mothers' clubs where teachers listen to papers on whooping cough and infant diet; but those meetings, under either, or any name, which bring them close to one another in the genuine exchange of views and interchange of knowledge about children. The mother, under the influence of these sympathetic talks, begins to see in the teacher another mother, and the teacher to believe that mothers are also teachers. After this point of view is reached, the visits to the schools may occur daily, and always with benefit; the wall between school and home will melt away and mother and teacher will go hand in hand to the work of furthering their mutual interests.

The awakened interest in child-study and home-training that is spreading so rapidly among the mothers of our time, must lead them to an interest in education in general, and to see, sooner or later, that this is a matter, not only of vital importance to them, but one in which they have a natural right, and a pressing duty, to take active interest. They can never again confine their sense of responsibility and their efforts to the home-training, and leave all questions of further education to school authorities and teachers. The spirit of the time—as represented by school men, philosophers, and the purveyors of current literature, all unite to feed this new interest of mothers, and there are few of them who do not find plenty of material in books, magazines, and newspapers, for their enlightenment as to the latest educational ideas. All of these authorities agree that the past ten years have been most momentous ones in the history of educational progress. Indeed, the public schools seem to have been, and still are, in a state of ferment, in which they have certainly thrown off an immense amount of sediment and worked wondrous changes in their own constitution.

All this progress, all of these changes, seem to be in harmony with child-nature and its tendencies. We see the school-life daily become more interesting, and the process of gaining knowledge constantly more delightful, so that it is not likely that any mother will object to educational progress as long as its results are so agreeable. Still, the mother must always look upon these matters from a different point of view than does the teacher. To the teacher a mistaken method is no great thing, in a time of rapid changes when the profession of pedagogy is feverishly active, and everybody forging ahead under the stimulus of enthusiasm and the delight of novelty, it is natural that, now and then, some zealous educator should offer, fully believing in it, a spurious method, and even possible that it may be adopted into the system and practised for some time before its worthlessness is detected and it is thrown aside. Perfectly confident that the hour of its rejection is bound to come, the teacher even consents herself to practise it, without revolt, in the meantime. But to the mother, every change in educational methods, and especially every mistaken change, is of burning importance. She finds no comfort in the certainty that the school system will finally purge itself, and even be a little better for the experience, because the short space of time in which the wrong method was in practice may have been the only time for her child,—the one passing period of his school-life when he could be subjected to teaching in that particular branch at all,—and he has had the wrong kind!

Such considerations make mothers a rather uncomfortable factor in questions of educational reform, and the effect will doubtless be to check a little, their recent headlong progress. No thinking mother will wish to discourage school men, but it is perhaps as well that they should have a restraining consciousness of force which will call them to account, not so much for what they may do for education in general, as for the effects they may work upon individual children. These men may awake to the fact that this great power can be called to their help in their efforts for education, when they have won its confidence through efforts concentrated upon reaching and benefiting the children, as individual child, and future citizen, rather than upon the perfection of an educational system.

Mothers must do their part by restraining both the praise and the blame of new methods until they are proven by time and results. The chorus of praise which greets any change that happens to strike the popular fancy has been the temptation of many an honest school man, and the faithless way in which this same uncertain opinion will turn and rend him without reason has been the ruin of many a progressive superintendent—and sometimes his downfall has come from his wisest and most beneficial reforms.

The mother must look through all of these shifting and exciting scenes of new methods, and their success and failure, to the well-being of the child. This, and this alone, is what she has to consider, and because of it she should be rational and prudent toward educational questions, not moved by popular clamor, one way or the other, but trying to get at the real merits of teachers and methods, and to be faithful to those which seem to have intrinsic worth, to be best fitted to the natural child, and to promise most for the development of his character.

HABIT FORMING

THE whole process of child-training may be summed up as the formation of the right habits of thinking and doing. "A habit is the tendency and desire to do that which we have frequently done before." Obedience, truthfulness, self-control, are habits which result from right thoughts and their corresponding acts; cruelty, impurity, inability, are habits which result from wrong thoughts and acts. Whatever a man knows, or feels, or is, comes out in his character; character is built of habits. Reason and conscience are developed in the process of forming proper habits, but in its earlier stages the child must be prompted to right action by the will of the parent. This will should be removed at the instant the child can be trusted to his own impulses. It is the choice of good which makes strength of character. The necessity for directing the child's actions in infancy and early childhood makes obedience the first of habits to be formed, since it is necessary to all the others.

Many mothers shrink from requiring obedience because they do not understand its importance to the happiness of children. They have the mistaken idea that it can be taught only by harsh and unsympathetic methods, and that an obedient child is one who has had all of the will and spontaneity crushed out of him. The true meaning of obedience is a willing and reverent submission to righteous law. It protects the child from physical and spiritual dangers and is absolutely necessary to his future usefulness, as well as to his present happiness. The child who must govern himself by the light of his own desires has a responsibility far beyond his years and strength. To yield himself to the calm, sweet will of a tender mother is his privilege and happiness. The mother, on her side, should cultivate her worthiness of trust, endeavoring to grow constantly in justice, consistency, and sympathy.

As soon as the baby is old enough to cry for what he wants it is time to begin the training for obedience and self-control. Food, comfort, and love should be his without asking; anticipate his legitimate wants, but

do not train him to cry for things by giving them to him when he takes that method of asking for them. A baby is a helpless and tender thing, and nature has strung the mother's heart with cords that vibrate to his every appeal, so that to deny this earliest one requires all of her resolution; but if she yields this point she finds, later, that the little bad habit has as great powers of growth as baby himself. It will make of him a tyrant in infancy, a wilful and irritable child, and will imbitter all of his life with unreasonable grief at disappointment.

The process is this: Baby cries for some one to "walk" him up and down the room. Every time the crying brings the indulgence the habit is strengthened. If one thing is to be had by crying why not all things? is baby's reasoning. A ball, a bell, or some other attraction will make him forget the thing he wanted. There is no way to compel him to obey at this early age; he must simply unlearn his habit as he learned it — by experience. If crying brings no result he will cease to cry when he learns the fact. The distraction of his attention simply weakens the impulse to get his way by that method. A single lapse undoes all that has been accomplished in child-training; it is inconsistency, not firmness, that is cruel.

When baby begins to creep he finds himself in a world full of forbidden things. If he is attracted to the books on the bottom shelf of the table, some one says "No, no, Baby musn't touch them!" Even while his hands are still stinging from punishment,—such little, helpless hands! — the desire returns as long as the books are in his reach. Is it just to him that they should be there? When he is old enough to realize that you trust him, nothing should be put out of his reach, or locked up, or hidden from him, but for the present, his impulses are far too strong for his uncultivated powers of self-control. Why should not the low shelf hold toys, or something which he may handle? The home should be arranged for the few months of his infancy so that prohibitions and temptations may be as few as possible.

There is a difference between wilful destruction and the accidental kind which comes from handling things which he should not have. In this case, perhaps, the hands should sting a little; but the instant the connection between the ideas of naughtiness and the resultant punishment is made in his mind, turn his thought to something pleasant, don't leave him to cry and be wretched, life will give him training enough in regret and remorse, it cannot profit him now. Childish faults should be forgiven as soon as corrected; they should not be recalled, nor referred to in the presence of others. Nothing is so dangerous to the child's self-respect as this too common humiliation.

All of those habits which are necessary to the preservation of life, health, and society, are based upon experience, and the child, having

had so little, must be guided in their formation by parental authority. Parents have authority simply because maturer judgment and longer experience give them an understanding of the laws of life, and enable them to interpret them to their children. When the parent makes exactions from caprice or love of power he is exercising an unwarranted authority; his obligation is to teach and to enforce righteous laws.

The best method of instructing the child how to avoid the dangers he meets in the ordinary course of daily life is a patient and oft-repeated drill. When baby crawls toward the fire take him up, at the instant of starting, say gravely, "The fire will burn you," and offer a counter-attraction. The most you can do for a ereeping baby is to divert the impulse and prevent the formation of a habit. Repeat the drill constantly, but don't test it by leaving baby alone with the grate. This difficulty, like many others, will pass. When old enough to go about, the child should be drilled in crossing the street. Point out the cars, vehicles, and other sources of danger, teach him to calculate their distance and to cross quickly; but be careful to develop neither nervousness nor fear. He should have similar drill in mounting public stairs, getting on and off cars, and in meeting all of the emergencies that may be foreseen.

Boys and girls of a venturesome disposition, to whom it is difficult to teach prudence for the sake of their own safety, may learn it when made responsible for younger children. This pride of responsibility is a recognized educational force; teachers use it freely, putting the bad boy in charge of the others, with the result of making him eager to rise to the level of their trust. It is probable that children drink much oftener at school than at home, and that the unfiltered water, and common drinking cup, spread contagious diseases among them. Each child should be provided with boiled or filtered water in a bottle. A normal boy, by his own choice, conquered for himself the habit of thirst at school. He was obedient, and when it was suggested that he should drink as little as possible, he controlled the desire; he had also been taught to be fastidious, and shrank from drinking from the cup used by all of the pupils, and he understood the danger of contagion. In a very little while he lost all desire to drink at school. If the early training in obedience has been carefully given, self-control is learned, for the child, in order to submit to the will of another must first control his own impulses.

Courage and fortitude are necessary to self-control. The first is not only a virtue but a blessing. What is more pitiable than a fearful, hesitating, uncertain man or woman? Such persons anticipate a thousand blows which never fall, and multiply the pangs of those they must bear; fear makes them shrink from noble acts, and drives them to craven ones; holds them hesitating while opportunity and happiness pass by, and so enslaves them that "all their lives are found in shallows and in miseries."

No one should be permitted to awaken or cultivate the fear of a child. Fear of storms, of a fire, of a burglar, of a mouse, is appallingly common among adult women; many of them by example and discussion cultivate the same weaknesses in their children. If these fears are genuine, and cannot be controlled, one would think the mother, who suffers so much from them, would hesitate to afflict her children in the same way. The reflection that God "rides upon the storm," and looks after the sparrows, should calm the fears of a Christian woman.

All fears weaken — in teaching children to avoid danger make common sense your incentive, not fear. Do not attempt to cure a child, who is afraid of the dark, by leaving him alone in it. Nurse him through this affliction as tenderly as if it were the measles. Let him have a light, or better, sit with him in the dark; don't refer to his fears, the only cure is to crowd out the injurious impressions of fear by calm and pleasant thoughts. The process will be long, the cure difficult, the ounce of prevention should have been administered instead.

Fortitude strengthens courage. When children are hurt or ill, meet their suffering with instant sympathy, and with such remedies as you know, then treat the pain as a natural thing which the child must bear alone, since no one can share it, and complaining makes others unhappy.

Truthfulness would not be a rare virtue in children, if grown people had more of it. If parents always faithfully kept their promises, if children's questions were always truthfully answered, if nobody put them off with unreasonable excuses, if elder brothers and facetious visitors could realize that "fooling" children is fool's wit, the habit of truthfulness would be easy to form. Children are clear-sighted and single-minded by nature, and few of them are capable of embellishing or misrepresenting things without some help from example and suggestion.

The power to see things as they are, and to describe them faithfully, makes a sincere, practical, dependable character. Accuracy is a high and useful form of truthfulness, and children should be trained to so describe that which they have seen, from the time they are able to express themselves. Courage and self-control help a child to tell the truth, and self-respect will make him scorn to lie. The highest form of truthfulness, that which comes out in act as well as word, cannot be preached into the character, it must be built in, and it is well for the parent to reflect that example is about his only effective tool. Scientists assert that children arrive, sooner or later, at a period of "story telling." It may be the sudden fruitage of all the lies that grown people have told and acted in their presence; it may be a step in the development of the imagination. In either case its appearance should not drive the parents to deal with the child as if he were the first of reprobates. Truth is so

noble a virtue, and so rare, that one can afford to spend years of patient effort in developing it in the character of a child.

When the tendency to falsehood appears, apply to it the first rule for the correction of faults—no discussion; keep quiet as to your task and your methods, then take the second which is: Correct a bad habit by leading children to repeated actions of the opposite tendency. In this case the drill in accuracy may be given. Don't "set a day" to cure the child, simply influence him by suggestion and example to tell you the truth. Don't set traps to catch a lie, set them for the truth. When you can forestall a falsehood by turning the conversation and the thoughts, you have helped a little. These suggestions are general because there are no tangible methods; the cure of falsehood, is a matter of influence and spiritual suggestion. Let the child feel that you love him, and are true yourself; he cannot resist the desire to reach your standard.

Honesty is a part of truthfulness, and needs as long a drill; it must be supplemented by respect for the rights of others, and this habit, in its turn, by self-respect. And because they are all akin, self-respect is the strongest of incentives to both honesty and truthfulness. Children have their ideals of character, help them to make the standard high. Nothing helps a youth to resist temptation so much as the feeling that vice is beneath him.

Some of the physical virtues rank with the three under discussion. Cleanliness has ties of relationship with honesty and self-respect as close as those with godliness. A child easily sees the connection between moral and physical purity. A hatred of filth is armor against vice. Very little children should be drilled in washing themselves long before they can do it successfully. The love of "paddling in water" is one of nature's gifts to mothers—if they will utilize it as a help in training children in habits of cleanliness. This virtue may be inculcated by suggestion; it is easy to express the disgust excited by uncleanness, and children are quick to imitate it. Let honesty have its perfect work; don't allow the child to get surface habits of neatness. Preserve purity of thought, not by the dangerous process of pointing out the evil to be shunned, but by filling the mind with other and nobler subjects.

Surroundings and companions put limitations on the mother's power to keep her child from the knowledge of evil. She cannot follow him into the child world where good training and bad is shared in common; nor can she keep him from spending much of his existence there. Perhaps it is as well; a childhood passed wholly in a perfect home might be celestially innocent, but could it produce a strong manhood? Is virtue a virtue till it has met and conquered temptation? Children may be told,

"You will hear bad language, but you will not want to be like the people who use it. You will see rude people, but you will not want to learn their ways." It is the power of choosing the right which gives strength to character.

This is the moral side of self-reliance; the practical is more easily and sensibly developed by manual training than in any other way. This does not mean the technical training, but simply training in the habit of using the hands. Give children plenty to do, let them have something on hand, always, something making, in which you are interested too; suggest sparingly, lead them to find a better way, but let plan and execution be their own. Encourage the work for its own sake, however crude the product. The obedient, truthful, courageous, and resourceful child is seldom unhappy. If he is morbid or discontented there may be physical reasons, which a fruit diet or more fresh air will remove.

The habit of taking "short views of life" will be as useful to the morbid child as it was to Sidney Smith; don't encourage him to anticipate future difficulties.

Cultivate the love of humor. Take the child's attempts at wit at his own valuation and encourage them with appreciation.

Comic toys in babyhood, and comic pictures and humorous stories later, will give him a taste for the bright side of life, which will carry him over the rough places. Teach him to laugh out, honestly, heartily, and you give him a panacea for mental and physical ills.

Courtesy, like cheerfulness and contentment, is a phase of unselfishness. The child should be instructed as to the reasons for all social usages, and should understand that one's social standing depends largely upon their observance; but he should be urged to courtesy from the higher motive of kindness. The atmosphere of the home will determine the child's manners, if the family reserves, politeness for the parlor, the child will be difficult to train.

The first and simplest lesson of courtesy—the acknowledgment of favors—should be given as soon as baby is old enough to offer anything to mother. She should never fail to say "thank you," with a tone and a smile to impress her sense of happiness in his conduct. The training in courtesy should never be intermitted, it should be given quietly without discussion, and chiefly by example. The child who is himself treated with unvarying politeness needs little further instruction. And why should not every child be treated so? is rudeness ever so inexcusable as when shown to a child?

Avoid criticism of manners at table, it violates the spirit of the law of politeness which you would teach. The keen young appetites of healthy children make it difficult to impress the necessary calmness and courtesy upon them, but example and suggestion will do it in time.

"In honor preferring one another," is the divine meaning of courtesy, and the child can be made to feel its beauty. There are certain privileges which should be accorded to the obedient and self-controlled child, for instance, he may go to skate because he can be trusted not to sit in the snow to "cool off." Or he may go to see the parade because he will return when he promises to do so; he may see the fire because he will remain at a distance agreed upon; he may invite a friend to dinner because he obeys you in the choice of companions. Such acknowledgment of his virtues develops the self-respect which is the spur to all noble conduct.

Do not, however, allow this suggestion to lead to overpraise of a good child. When moral self-consciousness develops, growth ceases. Meekness is necessary to improvement, because it keeps the mind open to new truths.

Every habit fixed in the conduct leads to the formation of another; all good habits are blood relations and thrive happily together. Suggestion, example, and encouragement develop them; harsh criticism, sarcasm, and prohibitions, all close the child's mind to improvement. Little has been said here of methods of destroying bad habits—it were far better to forestall them. When this has not been done, influence the child to much practice of opposing virtues. The selfish child should be led to do unselfish acts, and the cruel one must be trained constantly in acts of kindness.

There is much still to be discovered in the secrets of mental suggestion, and mothers should be able to furnish scientists with valuable information as to its results, for they feel its power every day. Some subtle bond between them and their children makes the mother's moods, and especially her anxieties, a matter of great import in the education of her little ones.

Her fears affect them, her aspirations and standards are communicated without words. She soon learns the necessity for keeping her own mind swept and garnished; training of a child is a liberal education for the mother.

Let her take it humbly — "and a little child shall lead" her.

CHILD'S ATTITUDE TOWARD SOME PRACTICAL QUESTIONS

By KATE E. BLAKE

THE child's attitude toward any question must arise primarily from the opinions of his parents and companions, and from what he is taught at school; of these influences the opinion and conversation of parents far outweighs every other. The student of human nature might almost certainly predicate the intellectual status and moral standards of parents by the tendencies of their children; and this notwithstanding the efforts made by the majority of parents to start their offspring upon a little higher plane of life than they themselves have been able to reach.

A circus visited a small western town and pitched its tents upon a common near the home of a little boy of seven, who felt a boy's natural joy in all the excitement and novelty which accompanied it; but nothing was more fascinating to him than the merry-go-round which was located on the corner nearest his home. It seemed to him that there could be nothing in all human experience so delightful as to sit in the cushioned saddle and ride one of those plunging wooden ponies, round and round, to that beautiful music. When he was finally given permission to have his heart's desire, he pointed out the particular pony which careful inspection in the morning had decided him to select, and was lifted to its back by his father, who put a "nickel" into his hand, that he might have the pleasure of paying his own fare. The child held the coin tightly, but without thinking of it, his whole mind on the pony and the coming ride. For some reason, the collector missed him in his rounds, the music started up, and the ride began; the boy realized what had happened, and knew that he would now not be asked to pay for the ride. The thought filled him with delight, and he said, "I'm getting this for nothing." He did not listen to the music, and was perfectly indifferent to his plunging steed; he only longed to share his good fortune with his father and therefore found that the ride outlasted his patience. The instant he was set down he ran to his parents in wild excitement, "O papa, I got that ride for nothing! Here's the nickel! here's the nickel!" When he had returned home he was full of glory in his experience, not of pleasure in the music, and the motion, and the pony, but of triumph that he had not been obliged to pay for it. Poor little fellow! he had heard so much of money, had been so used to devices for saving it, and to laments at parting with it, that it outranked all other possessions in his mind. And what chance has such a child for any real happiness in the future? As was the case with the ride on the merry-go-round, all the good things

of life will be estimated by him in terms of money, and there will be few things which will so absorb him as to make him careless of the price; few things that will seem as desirable as the money which they might cost. It is probable that so marked a case as this one, resulted from a long inheritance from money-saving forebears, but it seems a pity that he might not have been rescued from such a narrow and unhappy view, and one which is so certain to deprive him of all the really desirable gifts of life.

Two little boys were playing "store." They had made a quantity of "poke-berry ink," bottled it, and were selling it to two other children for so many pins per bottle. After a while the little partners quarreled and John indignantly threw all the bottles down on the bricks and broke them. Upon investigation it was learned that Lucy, a purchaser, had complained of the size of her bottle. "But" said John, "that's all the bigger bottle anybody gets for two pins." "I think you might give me a little more than you do other people, and, if you don't, I won't buy things of you," Lucy answered. So Fred, who was an obliging lad, found a small bottle and proposed to fill it also for Lucy. John objected that there was no "extra" ink, and Fred solved the problem by taking some from each bottle on the shelf, filling them up with water, and sending Lucy off in great satisfaction. John, who had been in the garden, while the final arrangements were made, came back just in time to discover that Fred had adulterated the whole stock of ink, whereat he called him a cheat, refused to be "pardners" any longer, and finally in the heat of righteous indignation broke all the bottles. And here in the small child-world was a perfect reflection in miniature of common events in the larger one. Who does not know numbers of persons of Lucy's type who solemnly insist upon having more than their share, at any cost to the rest of the world? The housewife who will buy nothing but "bargains," who always gets her work done for a little less than the regular price, who in every transaction must always have something "thrown in" is a common example of the kind. Fred represents the suave merchant who is also a sharper, and John one of those rigorously honest souls who feel called upon to expose and punish the sins of their neighbors even at the risk of committing one themselves, which sin, as was the case with John and the ink, they either cannot realize, or think should be readily excused on account of the violence of their virtuous feelings. Trivial as this little occurrence was, it was a most reliable index of the character of the three children, and would lead the investigator without a turn to the exact influences which surround them in their respective homes. Lucy heard just such bargaining boasted of every time her mother went shopping. Fred had become so inured to the idea of deceit in trade by the way the matter was discussed in his own home, that he had no thought of dishonesty in connection with it; and John was so accustomed to the

association with superior persons who were wide awake to the faults of their neighbors, that his action was quite as natural as that of either of the others.

Two little girls dancing up and down in a bric-à-brac-littered parlor knocked over a small table and broke a costly vase; without saying a word they slipped out of the house, and in a few moments were merrily romping upon the lawn. When questioned about the broken vase Fanny hung her head and looked guilty, but Emily said, "I guess may be it was a mouse." It did not transpire that, in Fanny's experience, punishment always followed the consequence without regard to the motive of an act, or that Emily was accustomed to hear somebody else blamed with all the shortcomings of an incompetent mother's housekeeping and often as irrationally as she had blamed the mouse.

Grace, who was ten years old, while waiting in the sitting-room of a neighbor to whom she had been sent on an errand, picked up and read a letter lying upon the table. The letter happened to contain some very private information; Grace had heard much gossip upon the subject, and, being quite excited by what she had read, told it to other children through whom it reached a wide circulation and caused great unhappiness. Few of the persons who suffered from the child's conduct stopped to reflect that she was being brought up by a prying, gossiping, uncharitable woman, and that she heard the private affairs of other people constantly discussed. We have here a rather startling array of sins for such small sinners. Niggardliness and grasping, sharp trading, cheating, and self-righteousness, deceit and lying, prying and gossip. Hateful sins! aren't they? And yet such innocent sinners have to suffer for them — while the real culprits, parents who preach these vices in daily acts and conversation, who are guilty of constant immorality of this kind, or worse things, go unpunished. But this will not always be the case, when we have gone a little further into the study of child-nature, and investigate a little more carefully the sources of character, we shall begin to hold parents accountable for the outcome of their training; we shall give less sympathy to those whose wicked sons have brought their "gray hairs in sorrow to the grave," and pity the sons for having had incompetent parents. What is the sorrow of any father or mother whose son has gone to ruin, compared to the piteous fate of the boy?

And experience is beginning to prove to us that bad sons are hardly likely to have had "good" parents in all that the word implies. While we do not expect the thistle to bring forth figs, we see no reason for believing that fig-trees will produce thistles. An attempt to call parents to such a rigid accounting for the results of their efforts is unpopular. It smacks of disloyalty to all who have gone before, nevertheless, the time must come when fathers and mothers will be judged by their children,

the home influence by the characters it produces, the inner life of parents by the conduct of children,—not only by the final product of years and education, alone, but by the ideals and points of view of the little ones, as revealed in child-life.

It is a little strange that the world has managed to be so lenient to parents, as history and observation will prove that it has always been. In every other relation of life we know men by their fruits; a failure in the results of any other duty is accepted as condemnation of the character and conduct of him who failed. But there is a widespread popular opinion that most excellent parents may have, and often do have, wicked and worthless children. Either we parents cling together with a sort of class fidelity and shield each other against the truth, or the obligation of parenthood is a myth, and the whole course of parental training a matter of chance. We do not believe that a manufacturer who understands his business will turn out inferior goods, we do not call that man a good carpenter who builds poor houses; when teachers turn out uneducated pupils we refuse to call them good teachers, why should we hear so often of the "good mother" or the "good father" of wicked sons? True, a good man may be a failure as a parent, but since parenthood is his highest destiny and most solemn duty, it should avail him little that he is a good man in minor relations so long as he fails in this paramount trust. We may assume these duties ignorantly and carelessly, but if we remain ignorant and careless, and so fail in discharging them properly, the penalty should be upon our heads, and the open shame, which might warn others that God and man require a parent to make himself fit for the work and to do it well.

While all parents have fitful glimpses of the importance of their obligations, and most of them would be willing to make a stupendous effort at great sacrifice, at any given moment, it is hard to make them see that the only way to do their duty is to take advantage of every event and every moment to influence their children for good. This involves a careful and upright life on the part of parents, and requires that the home where children are growing up should have an atmosphere of purity and virtue. And not only should it be kept sacred for the higher moralities, but unceasing effort should be made to shut out of it all the little meannesses,—unreason and selfishness and uncharitableness which do a great deal more mischief in the world than the bigger vices. And nothing is more essential than an open-eyed, clear-sighted view of life as it is, which means that we are neither to confine our investigations to the dark places and filth heaps, nor to look only at the show places through a mist of sentimental optimism. And in forming the views of children it is especially necessary that we should not impress them with exaggerated evils, or a belief in goodness which does not exist.

We have had a deal of excitement in this country over a play which good people everywhere wished to shut off of the stage. The play originated in a book, which one of the greatest authors of France wrote for, and dedicated to, his sons of twenty; it was clearly the effort of a father to concentrate all the power of his genius upon a warning to his sons and the young men of his country against the danger which every young man meets upon the threshold of life, and by which many a promising career is ruined. According to our ideals the presentation of such a play, or the general circulation of such a book is extremely dangerous to public morals, yet Alphonse Daudet was not altogether wrong in painting his powerful picture of the helplessness of the average young man in the toils of a wicked woman. The Bible itself warns against her "whose steps go down to hell," and describes the young man in her toils as helpless as a bird in a snare, and it would seem that parents should find some means—if they will not take Daudet's—of making young men realize this danger before it has overtaken them.

There is a widespread belief that nothing is so good for a young man as to be "sent into the world" and "thrown upon his own responsibility"; and a very widespread ignorance among ordinary fathers and mothers of quiet communities, of the dangers which beset their sons who are thus removed from the restraints of familiar conditions. No middle-aged father in a moral community can quite realize the exact conditions of the present life in cities. The world has changed greatly in a few years, and wickedness is never old-fashioned. As for the mother, how can she know what is going on in the great, restless, fermenting life of cities? The general practice is to throw the boy into the mad current and to trust that he will develop an instinctive power of swimming. On the other hand, the girl is hedged in by conventions and warnings; she learns to be on the lookout for the men who prey upon innocence, and the ordinary well-educated, "wide-awake" American girl is much more able to protect herself than is her brother.

It is very difficult for the average mother to realize that the world is as full of women who prey upon innocence, as of men, and that her boy is actually in greater danger of ruin than her girl. The statistics show an alarming number of open temptresses of men, and only He who can endure the awful knowledge, can estimate the number who live unsuspected in the shelter of homes, and the protection of marriage. Boarding-houses, hotels, Sunday resorts, and all places where single men live, are infested with adventuresses and impure women. It is a certain effort for any woman to call attention to the prevalence of viciousness in her own sex, but mothers of sons forget loyalty to sex and sentimental considerations of all kinds when circumstances rend the veil between the home-life and the dangers into which the boys go from its pure shelter.

Let us inform ourselves at any cost to our pride in woman, or to our own shuddering distaste of such subjects, so that we may not send our innocent sons unwarned and helpless into life to be the prey of vile women. Let us at least protect them as carefully as we protect our daughters. The danger is very great, and its results horrible — are we not often told that few men preserve their purity beyond the age of twenty-five? If that be anywhere near the truth, our boys are very much more helpless than our girls, or they are subjected to many more, and irresistible, temptations against which their parents have failed to arm them. Let us awake to a realization of our duty to our sons.

It is the very general practice of American husbands to make the wife the confidante in business affairs and politics which are discussed in the family circle. In this way children get an early insight into the conditions and difficulties of adult life. They have the advantage of knowledge and form very definite ideals of conduct from what they hear in the home talk, and probably are greatly benefited by it, provided the parents themselves take the right views of life and are actuated by the right motives. But there is always the danger in the unceasing and selfish struggles of men for place and money, that the scruples of both father and mother may be broken down and they may choose the wrong course. They do so, very often, in fear for the future of their children, and when the ordinary father of a family must choose between a compromise with circumstances, or ruin (or thinks he must do so), it is small wonder that he often makes the compromise. But the greatest injury to his children does not lie in his failure to keep to his standard of morals, so much as in the universal impulse to make the standard adjust itself to the altered conduct. It would be vastly nobler of the man who has found circumstances too strong for his character, to accept the fact of his fall than to glaze it over with sophistries. It would be better for children to believe that father did wrong because he was afraid to do right; than to be taught that what was manifestly wrong before becomes right because father did it.

This effort to justify our failure to be true to our ideals, by remodeling the ideal, is one of the commonest of human weaknesses, and it seems to belong to the practice of giving children a very high moral standard and much knowledge of moral abstractions and no practical instruction as to their application to life. We get somehow the idea that we cannot fail, and yet be true to our highest aspirations. Our children are not taught to take the other facts of life on trust, and their restless impulse to prove and harmonize their experiences must lead them to new views of moral conduct; and there is always the danger that finding the standard which we have furnished difficult to adjust to the general scheme of things, they will cast it aside and try to get along without

one. Experience seems to argue that we should revolutionize our way of teaching morals; that we should sacrifice our belief in the power of any man to reach superhuman ideals of virtue, and begin to teach our children that the real excellence lies in the unceasing struggle; that failure is a part of the scheme of things; that the best man falls, and the only difference between him and the worst is in his always struggling to rise again and fight his way upward; that it is not falling into the dirt, but lying there, that marks the moral failure. If we could evolve some such method of moral training, it would certainly be easier to instruct our sons how to steer a virtuous way in the temptations and the struggle of interests through which business life leads every man, and perhaps the general average of human goodness might be greatly raised by such a practical treatment of it.

This kind of moral training should be easy for those parents who study their children. Scientists tell us that the course of development from birth to maturity is irregular and fitful. Nature works a while on one set of organs, then turns her attention to another; now the body seems almost to leap forward, she builds it so rapidly, and now, while the physical development is scarcely shown at all, the mind grows and strengthens. In this shifting of vital activities, it must happen that many of our lessons are lost from having been given at a wrong time, and things are constantly coming out in the child's conduct which do not belong to his nature; as he passes from one phase of growth to another there must be much that is only temporary. For this reason we should not risk making his faults permanent by dwelling upon them. Child-students have discovered a period when most children are untruthful; it is a sort of violent breaking out of falseness in the character which passes away—unless the mistaken treatment "drives it in," as a cold does measles. May there not be other faults which come out "in the course of nature" and which call for the same lenient and hopeful treatment?

At a certain age a boy who is growing very rapidly will fall into a slouching gait and a "flabby" carriage of his whole body, because he is not forming cartilage and gathering muscular strength quite so fast as he is getting weight and height. We do not feel that such a child is hopelessly ruined in his carriage; we know that he is as likely to be erect and well-proportioned in manhood as any other. We treat a great many habits and undesirable physical faults very lightly because we believe that the child will "outgrow them"; why not take the same view of faults of conduct which we are not sure are fixed in the character? The only treatment that the majority of childish sins require is what might be called the "training of opposites," which consists in simply and constantly crowding out the impulses which may produce

bad habits by the good ones which oppose them — selfishness with kindness, indolence with pleasant activities, bitterness with charity, and every other evil to which the human spirit is prone by its corresponding virtue; and say as little as possible about the process; the wise physician never tells all the secrets of his treatment to the patient. One of the things too often left to chance and circumstances is the child's attitude toward money. We act as if this were a question of minor importance, while if we will think about it, every one of us will see that every man's reputation and his relations to his fellows depend upon his conduct in money matters.

Between the miser who loses all human feelings in the passion for hoarding money, to the spendthrift who forfeits them all for the pleasure of spending it, there are innumerable shades of conduct in which money is the governing influence. Men whose virtues are proof against every other temptation yield to that of money. In a very broad sense it is true that money does make the man. Is there any more important question of education than this of giving the child a proper estimate of the value of money? The first thing to determine is the real value, and the conscientious parent must not study it from the poets, and the moralists, and the sentimentalists, but from the actual conditions of life in the world. To teach a child to despise it as "filthy lucre" is to start him out in life with a fearful handicap, but is perhaps not quite as dangerous as the opposite mistake of teaching him that love of it which may be the root of all evil for him. Between two such dangers parents should steer carefully, and their better plan will be to study the course well beforehand, as every trustworthy pilot should do. It is probable that he who carefully studied the lives and characters of our multi-millionaires might be able to cast an average of qualities in which he could train his sons, so that they would reach the same sort of success; but few of us are likely to do so — possibly because we are not certain that we desire our children to get just this out of life. Most of us will think it wisest to train them for a moderate financial success, and who would want this to involve the sacrifice of happiness or principle? We must see that this is the universal danger, the risk of sacrificing one or the other, and oftenest both these good things for financial success. For it is certain that no man of average sensibilities does barter his sense of right for this sort of gain without feeling, sooner or later, that he has paid too much for it.

A young man who was making a brilliant success in politics was suddenly confronted by a great temptation; all that he had worked for, all that he hoped to gain by long and anxious effort, was offered him, at the price of a simple breach of faith. No doubt he was allured, but he was clear-sighted, and he understood himself. "What is offered me," he

decided "would bring me the greatest happiness—if it came in the right way—but if I am to pay for it with my self-respect, I shall never enjoy one moment of it." Time does not always "make up" to us in any outward way, for such sacrifices to principle, but we are nevertheless repaid an hundredfold by the secret satisfaction in our moral nature. This, then, should be the logical basis for our teaching in regard to money; children should be led to judge its value in comparison with other things. Their power to learn this depends somewhat upon the training we have given their emotions. A normal child has no intenser, more disagreeable feeling, while it lasts, than that of "being sorry" for his own conduct. While too much cultivation of this emotion will produce morbid conscience, a little may result in a wholesome sensitiveness. When there is reason to believe that John or Susie is suffering a healthy remorse for a fault, concentrate their thoughts upon that suffering, remind them that it isn't pleasant to do wrong and lead them to compare whatever pleasure the sin brought with the "bad feelings," which have followed it, and so judge whether it was worth while. In the case of the young politician referred to, the power of analyzing his own character and weighing the suffering which his conscience was capable of inflicting upon him was salvation. Not to "pay more for a thing than it is worth" is even a better rule for morals than for business. Children should have constant practice in comparing values. Teach them to consider well how they may spend their pennies to the best advantage. Five will buy ice-cream soda, a game like "snap," a ball, a tablet, an unmounted photograph, a fishing line, a street-car ride—so many delightful and desirable things, that it is folly to spend upon the first which comes into the mind.

Account books are a great help in learning the value of money. Expect the child to keep an itemized account of all the money he receives, and all he spends; go over it with him once a month and have him add up the whole; and certain items, so much spent for candy, soda, peanuts and like indulgences, form a better argument for self-denial than you can make, if the child sees that these things have deprived him of other things which were more to be desired. Every boy wants a gun, a dog, a pony, or something of the kind that is too costly for the family income. If there is a possibility that he may have any one of these things some day, propose that he help to buy it by self-denial. Let him have constant practice in deciding whether he will spend his money a little at a time in small pleasures, or save it for a greater and more lasting one.

It is right that both boys and girls after the twelfth year should know something of the cost of their living. They should keep account of every article of clothing purchased for them, with its entire cost, the amount of "spending money," and the cost of books, journeys, illnesses—every item of personal expense outside of food and shelter. Have a

quarterly accounting, when each member of the family presents his personal report, and the mother her estimate of household expense. Comparison of the whole with the family income will show truths which everybody is the better for understanding. When our children are given so much liberty to spend this income, they should also be made to feel a share in the responsibility of preserving it—that is, of making it do the best possible service for every member of the family, both in the provision for the present and that for the future. If children learn to think of money only as a “medium of exchange,” and to value its possession only for what it may procure, and not in the least for the pride of having it, they should the more easily learn to compare the things for which it may be exchanged, and to judge of real values.

The mother of a family gets a great deal of this kind of mental exercise in the purchase of the daily supplies, and she could easily share the responsibility and the practice with her children. Let them decide between varieties of meats, vegetables, and desserts, comparing prices and nutriment and consulting the tastes of various members of the family. The conclusions may always be directed by the superior wisdom of the mother, and such training should develop the judgment. In questions of practical life, as in those of morals, everything depends upon the power of choosing wisely. Every normal young man desires to succeed in life, and is willing to make an effort to do so; the success of this effort depends wholly upon his wisdom in choosing the right course of action, and this depends upon his power to weigh and compare, to determine values, to recognize essentials. He who has this will never sell his birthright for a mess of pottage; will never break faith for a reward, which his conscience will not allow him to enjoy; will never give health for money; will never “waste” in dissipation what he may exchange for lasting benefits.

Much of our morality in this world depends upon our sensitiveness to the good opinion of others; this weakness might be utilized to check extravagance in dress. The child who longs to make a show and stir up envy by fine clothes, should have it pointed out to him that people have a miraculous insight into the extravagance of others, and that their admiration for costly clothing will turn into contempt for the wearer, the instant that it is suspected to be beyond his means. “Advice” upon child-training is always subject to misconception, for which reason it so seldom does any good to the world. A suggestion like the above, is generally taken in the narrowest and most literal sense; to “point out” to the child is merely supposed to mean that somebody is to “tell” him how the world detects and despises extravagance. Yet who does not know that facts like these told to children have no more weight than when told to grown people? There is but one way to point out things

to a child; that consists in seeing them clearly yourself, and leading the way to them. Any truth, thoroughly believed in by the parent and expressing itself in conduct, as well as in words, will impress and affect his children.

This is the only reliable means of teaching them, or forming their opinions, and in every case where the phrases, "lead them to feel," or "to see," "point out to them," "impress them," or "teach them," are used in this volume in suggesting what should be done for children, they should be taken in this broader meaning. The life and character of the parent is the object lesson of the child.

MANNER

"GIVE a boy address and accomplishments," says Emerson, "and you give him the mastery of palaces and fortunes wherever he goes; he has not the trouble of earning or owning them; they solicit him to enter and possess."

Politeness has been defined as "benevolence in small things"; true politeness respects not only the rights, but the individuality of others, their tastes, beliefs, motives, idiosyncrasies.

True politeness ignores or forgets differences of wealth or station, and in its presence the humble and the ignorant are as equals; the effect is not to humiliate them by reminding them of their differences, but to awaken aspiration because they admire, rather than resent, the superior nature.

Most children have heard the story of how the obscure young Walter Raleigh spread his embroidered cloak in the mud before his queen. Many of them, for want of a wise interpreter, have missed the significance of the act. It was the impulse of a chivalrous nature, and, doubtless, an uncalculating one—the highest tribute that could appeal to a woman and a queen. He little dreamed that the velvet path would lead to a great queen's favor, to honors, wealth, and preferment. The act was characteristic of the man; throughout his life he spread the rich cloak of courtesy over all the paths he trod. His graces gave his talents a hearing and were not the least of his claims to live in the memory.

There are many such stories of the value of courtesy. Why is the name of Sir Philip Sidney still sweet among men? Because of his talents as a statesman, or his genius as a writer, or his courage as a soldier? No, because "upon the field of Zutphen he pushed away the cup of cold water from his own fevered and parching lips, and held it out to the dying soldier at his side."

It was said of the Duke of Marlborough that men received a refusal from him more gladly than a favor from another man.

When you would teach your boy the value of courtesy, tell him the story of this brave and talented Englishman, of what he achieved in battle and in diplomacy, and how men honored him. Then add that a great writer said, "His address was so exquisitely fascinating as to dissolve fierce jealousies and animosities, lull suspicion, and beguile the subtlest diplomacy of its arts." And remind them of the heroic character, the brilliant wit, and the tenderness of Sidney Smith, of whom men said, "He treated rich and poor, his own servants, the noblemen, and his guests alike, and alike courteously, cheerfully, considerately, affectionately, so leaving a blessing, and reaping a blessing wherever he went." Perhaps it may interest the boys, too, to know that this great and learned man, in the midst of many cares and stupendous intellectual labors, harassed by debt, dogged by disappointments, tortured by physical pain, yet found time to invent a series of swinging poles, fixed near the farm gate, so hung that every animal, great or small, on the premises could scratch his back on them! Was not that as truly the flower of courtesy as the cloak spread before the queen?

The moral of these and similar stories lies in this: the heart must be the source of all real grace or charm. Train it to love; to sympathy and generosity; to reverence and purity; and they will find their expression in a beautiful manner.

It is not irreverent to say that all true and useful social forms are built upon the golden rule. Many of them may be taught by daily drill, many more by example. It is not possible to train a child successfully until he has formed an ideal, a pattern, by which he wishes to grow; in most cases the parents become that pattern.

This fact brings us back to the universal starting point for all methods of child training; the parent must train himself with the child, conquering deficiencies of education and habit, continually striving to bring his own character near the ideal which he has set for his child. God is merciful to parents, he hangs a mist of love between them and the eyes of their children. A very small and mean man is permitted to appear a hero to his little son; and rare indeed, is the man, who, by his own showing had not a good mother.

This blessed blindness makes it unnecessary for fathers and mothers to waste time in lamenting their unworthiness, but common honesty should nerve them to an effort to deserve the good opinion of their loving little judges.

Every man and woman knows the power of a pleasant manner; and children yield to grace and charm as readily as do their elders. But let no one undertake to cultivate courtesy for himself or for his child from

the sordid reason that it is a help to worldly success. He who misses the truth that courtesy is of the heart, and its truest benefits are the perfecting of character and the spread of one's influence for good, runs the risk of losing both its practical and spiritual results. It is like teaching honesty because it is the best policy.

There are many pleasant little daily virtues which are the very substance of charm of manner. Of these affectionateness is chief. Encourage the baby to express his affection, and his pleasure as well. To respond heartily to the advances of others is a secret of engaging manners; so let him laugh and leap when he is pleased, and join him in the expression of pleasure and gratitude.

Responsiveness is cultivated by the "mother chatter" spoken of elsewhere. Baby's pleasure in the rose may not be very great until it has been shown to him by his mother. "See," she says, "how pretty each little soft petal is! How they fold one over the other, how smooth the little green cup underneath! How sweet it smells! How cool it feels!" Or, "How good the cool drink! Aren't we thankful for it?" Such repeated expression of the sweetness of common things helps to train, not only the power of appreciation but that of enjoyment.

The expression of love should be encouraged; partly because it is one of the few bonds between the isolated souls of mortals, and partly because affectionateness sweetens, softens, and broadens the character. Courtesy is the studied expression of love to one's fellow-man, and comes naturally after affectionateness. Love is a much more powerful incentive to good conduct in families where there is a constant interchange of loving words and deeds; but do not trade upon the affections of the children. Do not say, "James, if you love me you will split the kindling." That is not the reason why James should split kindling and he knows it, and he feels that in your careless speech you have cheapened a sweet and sacred thing. Keep love on a pedestal, if you would have the children realize its divine nature.

Often, at twilight, or in the quiet of early morning, or in the midst of the busiest hour of a busy day, draw the child to you for a moment, smile into his eyes, or pat his shoulder and remind him, "You are mine, and I am yours, and we love one another." Sometimes make the caress and its accompanying avowal playful, or even a little whimsical, only let the love be expressed in it.

Avoid evil speaking, criticism, and fault-finding in the home talks. If the habit has been formed, don't try to cure it by preaching. The only remedy is to root it out day by day as it grew, substituting generous and sympathetic thoughts for evil ones.

Drill Alice in seeing the best in her schoolmates. Show her that it requires genius and talent to discover genius and talent in others, while

the shallowest minds are equal to criticism and fault-finding. Make her feel that it is a commendable thing to find out the virtues in the character of others.

When she is inclined to uncharitableness, turn her mind into broader channels by a story of heroism or sacrifice that shall touch her heart; then you may perhaps, make her see the practical side of ill nature by showing her how it costs more in friends, in cheerfulness, in good opinions, and influence, than many a more often reproved vice. For it is a vice of small minds and ungenerous natures.

Self-repression is a great virtue when properly applied, but there are people who practise it only upon the sweeter and softer traits of their character, repressing affection, sympathy, and praise as religiously as if they were injurious to mankind.

There is also a large class of honest persons who tell the truth upon all occasions — if it be unpleasant; though they habitually suppress it if it be of a nature to give pleasure.

Susie prides herself upon being "plain spoken," so she hastens to tell Alice that she recognizes the old dress in the new one. She really speaks of it from a sense of duty, and at the same time feels no obligation to express what is equally true: that the dress is both pretty and becoming. When Alice tells you of this, point out Susie's fallacy, and because the fault is a mean and small one ridicule it a little. Be tender with Susie but do not spare her narrow virtues. Another of Susie's fallacies is likely to be the claim that Alice is "deceitful," because you have trained her to be uniformly kind and charitable. The hateful little word has checked many a nature that has begun to broaden toward universal sympathy. Protect Alice from it by inquiring into her intimacy with Susie; if the latter is jealous, exacting, and will admit no others to their friendship it will be well to break it up. These absorbing intimacies to which girls are prone, are too often founded upon selfish vanity, and are kept up by mutual cultivation of conceit and uncharitableness. The mother's duties are like the "thoughts" in the poem of an old schoolbook. They "lie hidden linked in many a chain; Awake but one, and lo! what myriads rise." No sooner does she take up a new one than another unfolds itself, and still others, reaching beyond her own children and her own household, much farther than she dares to follow.

There is always the question whether it were best to break off, at once, all association with the child inferior to her own in character and training, or to trust that the good will predominate and lift them both. If the fault be impurity, she should rescue her own quickly and permanently. If it be rudeness or selfishness, sometimes the nobler nature is strengthened by its efforts to lift the other.

Given the qualities of heart which find their expression in courtesy, there is little to be done in the way of further training. The address of a person, his manner of approaching strangers, and above all, his regard is of importance. Children can be taught to meet others with a frank, respectful, friendly gaze by drilling them to look into the faces of those whom they address. A timid child will naturally look downward when speaking. Remember that timidity is the evidence of sensibility, and try to cure or control it without touching the beautiful trait from which it springs. Such natures are generally noble ones, and it may be sufficient to point out to the child that this defect is to be remedied by courage alone. Show him that there is a relation between looking honestly at a man, and looking honest to him; that having nothing to conceal, he should not bear himself like one who has.

Add to the habit of giving instant and respectful attention, the little gentlemanly habits of the hat removed, the attitude of interest, and the power to listen quietly, without interruption or impatience, and yet to follow the thought of the speaker. These come by drill. To the too forward boy, restraint should be most delicately administered. His self-love may be deeply wounded, and the fault will not justify the pain. It should be sufficient to show him that he is in danger of being misunderstood; you know that he would scorn to presume, but others may take certain actions for presumption. To treat children with courtesy, sympathy, generosity, and chivalry, is the easiest way to cultivate these qualities.

Meekness and reverence are necessary to a beautiful character and a pleasing manner. If there is a grandmother in the household, the training in these virtues and in faith may be left to her. Age is so far round the circle that it is nearer to childhood in its sympathies. The faith of a sweet and sorrow-tried old woman is much the same as the unquestioning trust of a little child.

Train the children to care for her, to help her up the steps, to bring her flowers, to offer her a drink, to move her chair, to carry her umbrella, to serve her gladly in every way; you will never need to appeal to their sympathies in order to make them respect age, they will love it of themselves.

Reverence for religious truths, and for all the things of the spirit can be taught only, like other virtues, in the course of the daily life.

A few simple heartfelt words will suffice to show the child that Christian faith is a reality for you. Let them come in connection with the expression of your own love. If mother should pause in her work, and, putting her arm around James should say, very softly, "I love you! How good God is to give me this little son!" would that not profit James as much as many words? If reverence and faith do not come out in

your own manner toward your children, you are unfit to teach these virtues to them.

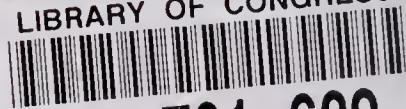
The unselfish act of the wounded Sidney, the impulsive chivalry of Sir Walter Raleigh, the exquisite courtesy of Marlborough, the loving kindness of Sidney Smith were but expressions of nobility of character. They were the result of long years of training in sweet and unselfish acts.

They are of the spirit and the teachings of Christ, of whom one said, most reverently: "He was the first gentleman." All who follow in the daily and hourly practice of the simple Christian virtues, of which we all have knowledge, shall partake of his spirit and his bearing.





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